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China.

EXTRACTS FROM THE JOURNAL OF MR.
BRIDGMAN.

[Continued from p. 139.]

THE last published extracts from the journal of Mr. Bridgman were written about the time of his arrival at Macao from Canton in June of last year.

**Journal at Macao.*

July 25, 1831. Gambling among the Chinese is a favorite amusement, and in its effects is most destructive to the wellbeing of society. When once commenced, it eats as doth a canker. Though perhaps the most common among the lower orders of society, yet there is reason enough to believe it prevails, and to no small extent, through all the grades, from the imperial palaces to the meanest hovels. They have a considerable variety of games in which cards are commonly used. There are few, if any, times or places, when or in which the Chinese will not gamble.

The more serious-minded Chinese whom I have conversed with on the subject have many very correct ideas of the evils of this practice, so far as they affect temporal interests. Moralists and teachers of youth will sometimes *use words* to dissuade from the practice. But even in these cases, few as they are, the conduct does not agree with the counsels.

27. This afternoon followed to the grave the remains of Robert Williams a sailor belonging to the American ship Panther. Death came upon this man like a thief in the night. He fell from aloft on the deck, and expired in a few hours. Watch and pray, therefore, for ye know not the hour when the Son of Man cometh.

Aug. 1. Last evening received letters, pamphlets, and papers, giving detailed accounts of the effusion of the Holy Spirit on the churches of Christ in the United States.

In this land of darkness it is inspiring to hear of such a wonderful and gracious visitation from on high. So it shall be here for the Lord has promised it. But now, oh how different! It makes the heart ache even to contemplate the scene. Superadded to paganism, are seen and felt the withering effects of a Christianity which is not Christianity. But still it is a system which great efforts are made to extend. The number of Romanists in these regions has been much increased of late. Six Catholic priests from France, young and zealous, and eight Chinese youth, educated, I believe, in Italy, have within a few days arrived here to propagate the faith.

We observed the monthly concert for prayer this evening. Three persons only, besides Dr. Morrison and family, in whose house we met, attended. We have great need of faith, and great need of the constant and fervent intercessions of all our Christian friends. Three or four native Christians in China, Mr. Gutzlaff on the coast bound in the spirit to Peking, six or eight missionaries at the Straits and at Bangkok, and ourselves here, constitute but a feeble band, ridiculous in the world's eye, going to convert China.

Sept. 5. Commenced the Scripture references; copying from Bagster's Polyglott Bible, rendering the references into Chinese, by the help of my boys, and for the help of Chinese disciples in years and ages to come.

Return to Canton.

Sept. 20. All the circumstances of a residence in China are well calculated to make one feel that he is a pilgrim and stranger here, having no continuing city. My little stock of furniture is packed this morning, expecting in the evening to set off in a chop boat for Canton. A chop boat is one which has a "chop" or permit from government, and makes it unlawful for the pirates to seize and rob or murder you. Besides it gives a specified number of per-

sons, no matter whether they be soldiers or priests, the privilege of going to reside in the "provincial city." A missionary if he goes under such circumstances, is recognized probably, only as a merchant, or a merchant's clerk. And such, I believe, was the case with the officers of the Vincennes, two years ago. One may not altogether like this; but there is no help for it, only by smuggling, or by leaving the country.

26. One day and two nights brought us safely to Canton early on Thursday morning the 22d, just in time to escape one of the severest storms, with which the coast of China is visited.

Canton and Wampoa are so far from the open sea, that they are quite secure in such seasons, and at neither place was any very considerable damage sustained. But at and off Macao it was most emphatically a "*ta fung*," a great wind. The greatest force of the wind was at the highest point of one of the highest tides. Such a scene of desolation has not been presented by any gale that has occurred the last twenty years. Houses were unroofed, walls were thrown down, crops of rice were swept away, and great numbers of fishing and passage boats were overwhelmed in the waves and dashed on the shore. An official document from Macao states that 4,005 dead bodies were picked up along the coast. Great injury has been sustained by the foreign shipping.

Oct. 24. Last evening Aking, my former teacher, came and brought with him Ajoo to read the Scriptures. It was the first time the latter had ever read the word of God. I gave him a New Testament. Oh Lord sanctify him through thy truth; thy word is truth.

Nov. 5. Procured a thousand copies of Milner's tract on *gambling*, it contains thirteen leaves; and cost, including the blocks, paper, printing, and all \$25. The Chinese do not count the pages, but the leaves of their books. We have then 26,000 pages of tracts for \$25, or better than 10 pages for one cent. Besides, the blocks are preserved and subsequent editions will come cheaper.

11. In the afternoon conversed with Afa. He had not finished the autobiography, which sometime before I had requested; said he had much work to do; wished to prepare and publish many books; and to plant the good seed, so that if he should die it might live after him. He made many other such like remarks, showing, and it is pleasing to see, how much his heart is fixed on propagating the gospel of God "in every direction." He has now on hand, written by himself, and unpublished, *nine* tracts, some of them containing thirty leaves and upwards; and none, I believe, less than ten leaves. Dr. M. stated, also, in his letter, that he now has lying in manuscript (Chinese) "Notes on the epistles of Peter," because he has no means to print them.

The press sent to this mission more than a year since has not been put into operation owing to a deficiency in respect to the type, and the want of a competent printer. The deficiency will speedily be supplied, and it is hoped that a suitable person may be found to proceed to that station as a printer within a few months.

Nov. 26. During the present season have had the pleasure of making the acquaintance of several English gentlemen of very decided Christian character. Some of them have been for a long time residents in India, and gave most pleasing intelligence, not only in regard to the labors, but also of the success of the missionaries. They stated what they had seen with their own eyes. Others of the gentlemen were masters of ships, and one of them was truly a burning and shining light. He took from our little depository forty copies of the holy scriptures, in the English, Dutch, Spanish, and Chinese languages; all of which he distributed: and besides these, he also took and distributed several thousand pages of tracts in English and Chinese. Similar efforts have been made by an American gentleman in the same capacity.

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. MEIGS, AT BATTICOTTA.

[Continued from p. 179.]

April 7, 1831. Attended a meeting of the committee of the Bible Society in Jaffnapatam. The third volume of the Old Testament in Tamul has lately been received from Madras. This society receives 1,000 copies of this edition. Five hundred copies were distributed to-day, 200 of which come to this station, principally to the Tamul association at this place, which contributed during the past year one hundred and fifty six dollars to the funds of the society. We have abundant reason to rejoice in so large a supply of the Tamul scriptures. The Old Testament is printed in four octavo volumes, with beautiful type and paper, and put up in strong binding. The edition is very acceptable to the native Christians, and to all who are desirous of reading the scriptures. The society have an edition in progress with a very small type, in which the whole Old Testament is to be comprised in one octavo volume.

20. Held a meeting this afternoon at the house of Gabriel Tissera for all the families of native Christians connected with this station, of which there are four living within a few rods of each other. The meeting on the premises for members of the church, except on Sabbath noon, being principally confined to members of the seminary, the female members are unwilling to attend. We therefore appointed

this meeting among themselves as families. Mr. Poor and myself explained to them briefly their duties to each other, to the church, and to the heathen around them.

25. Yesterday spent the Sabbath at the island of Caradive. The children belonging to three schools assembled at our Bungalow, to the number of 117. Eighteen other people were present to witness the examination of the boys in their Christian lessons, and to hear the sermons. The children recited their catechism and scripture lessons remarkably well, and gave me much pleasure by their good appearance. Alexander Lovell attends them every Sabbath as a catechist, and has a fine field of labor.

28. The quarterly meeting of our schoolmasters was at Batticotta to-day. About 200 persons were present in the chamber of Otley Hall. The subject chosen for the occasion was the *value of the soul*. After the general meeting we separated them into three companies. 1. The members of the church, who held a prayer-meeting for a blessing upon the word. 2. A meeting of those who express a desire to unite with the church at the expiration of three months. 3. All the remainder met in another room and received instruction and exhortations suited to their circumstances. Very salutary impressions appear to have been made upon the minds of many present. These meetings have been greatly blessed to our schoolmasters.

May 10. My school and schoolmasters were present here at their weekly meeting. It is indeed delightful to witness the advancement in Christian knowledge that is made by many of the larger children of both sexes. They appear to have very few prejudices against Christianity. Several of them read the scriptures and daily pray in secret; and many read the scriptures and tracts to their parents.

11. For some weeks past we have had an evening meeting in Moolai. Many people attended and heard the gospel with much attention. This evening we commenced in Potter's Village near Changany. The children from two large schools and many of the neighboring men and a few women were present.

12. The Moolai schoolmaster has long manifested a more than usual attention to the concerns of his soul, has been in the habit of praying in his school and of teaching his children to pray. He informs me that while he was praying in his school to-day two drunken men of low caste, instigated by some of his relations, came in while he was on his knees, pulled him over backwards, and insulted him with very abusive language. He bore it all very patiently, and manifested much of the spirit of a Christian.

14. The Moolai schoolmaster informs me that his wife, who for a long time has been very much opposed to his becoming a Christian, is now greatly altered in her

conduct towards him, and in her feelings upon this subject. She promises to accompany him to church the next Sabbath. He said, with much feeling, "This change has not been effected by what I have done. It is all the doings of my son, who reads the scriptures and tracts every evening to his mother, and then kneels down and prays." Thus we see how children by receiving good impressions in the schools, may become blessings to their parents and neighbors.

15. Azel Backus was the first boy taken into our charity school at Batticotta. It may be recollected by his supporters in America that many years ago he was turned out of the school and punished by the magistrate for stealing and other bad conduct. He is now living in the family of J. N. Mooyart, Esq. in the south part of the island, conducts himself remarkably well, and gives very satisfactory evidence of piety. He lately gave fifteen shillings out of his wages towards repairing the loss by fire at Manepy.

"Though seed be buried long in dust,
It sha'n't deceive their hope."

His case strikingly illustrates this sentiment. For many years he was one of the most profligate youths we ever had in the school. But now how changed by divine grace!

There is another pious youth in our mission named Azel Backus, who is a helper at Tillipally.

22. The wife of the Moolai schoolmaster attended church on the Sabbath. She is a woman of decent appearance, of good caste, and well behaved. May this prove an example to stimulate the other schoolmasters to bring their wives to church also. This is an object that we have much at heart. Our friends at home can hardly conceive how strong the prejudices of this people are against females attending church. This, however, as well as many other prejudices, will melt away and disappear before the cheering influence of the rays of gospel light.

29. Our audience has become so large that we have not room to accommodate it in the seminary chapel. We have, therefore, enlarged it by removing the moveable pulpit and clearing the room north of the chapel, for our families and the native females who attend. The preacher, by standing in the door-way, is easily heard by all. I preached here to-day to about five hundred persons.

30. By letters which have been lately received from different parts of India, it appears that our friends are exerting themselves much on our account, that the severe losses at Manepy may be made good to Mr. Woodward and the mission. The Lord Bishop of Calcutta is exerting himself much in our favor both at Madras and Bombay.

June 5. Sabbath. To-day in addition to the Moolai schoolmaster's wife, the Changanay schoolmaster brought his wife and sister and seven other females with them to church. We had twenty females of good caste, and eighty girls from the schools. The audience consisted of at least five hundred persons. If we can succeed in so far breaking down the prejudices of this people as to induce many females to attend church, it will be indeed a great conquest over heathenism.

6. The monthly missionary prayer-meeting was at Batticotta to-day. The meeting was highly interesting and profitable. We agreed to observe next Friday morning as a season of special prayer for the out-pouring of the Holy Spirit upon this people. After this we propose to go in turn two and two to all our stations, also to Jaffna, Nellore, and Point Pedro. May the Lord prepare our hearts for this labor, and speedily revive his work.

EXTRACTS FROM THE JOURNAL OF DOCT. SCUDDER, AT PANDITERIPO.

April 10, 1831. To-day I gave the *Gayut-ree*, (a verse of the *vedoo* which is considered very sacred, and is known only by priests and brahmins,) together with some of the muntrums or prayers which are communicated privately by them to particular classes of people, to a number of the readers in my native free schools to commit to memory. Though in the Tamul character, they are in the Sanscrit language. Those who recite them correctly are to receive a small reward. It is considered the height of impiety to repeat them aloud. The mouths of those who do so, it is said, will become worm-eaten. The little boys and girls, however, are so totally regardless of what is said, that they have no hesitation in doing it. The brahmins have been thrown into great consternation by our printing them, and threaten to execute vengeance upon those who gave them to us, if discovered. By our circulating them a great blow has been given to heathenism.

17. Mr. Spaulding came here and labored with a select class of children from my native free schools and schoolmasters. Twenty-four of the children declare that they observe the Sabbath. In the evening Mr. Poor came and united with Mr. Spaulding in holding a meeting in a neighboring Catholic village.

20. Spent the day at Tillipally with Mr. Winslow in laboring with the children from the native free schools with schoolmasters and women and with the children belonging to the boarding school. Mrs. Spaulding has a very interesting meeting for females on Friday afternoon, which we attended.

21. Held our weekly conference at this place as usual this evening. A remark made by one of my native members is big with importance. The substance of it was,

When the people see that we are in earnest in our addresses to them, their ears are opened to hear. Truth coming warm from the heart can scarcely fail to make an impression.

30. At our weekly prayer-meeting read the following passage from Foster: "The individual who should solemnly resolve to try the best and last possible efficacy of prayer, and unalterably determine that heaven should not withhold a single influence which the most effort of persevering prayer could bring down, would probably feel himself becoming a much more successful agent in his little sphere." This is not only probable but certain. "Prayer ardent opens heaven," and the great reason why there is so little success among us is, that we pray so little for it.

June 12. Administered the Lord's supper at this place. In a meeting which I hold every Sabbath with a select class of boys and girls from my native free schools, I asked how many of them were willing, if permitted, to receive the Lord's supper. About twenty expressed their willingness. May the great Head of the Church take them up in his arms and bless them.

This people have a scape-goat. Sometimes when they are sick they vow that if they get well, they will send away one of their goats. They tie a string (generally yellow) around its neck, or cut out a piece of its ear, and dismiss it. All who see it know it is sacred and will not molest it. If a man has committed a great crime, he dismisses a goat in order that his sin may be taken away. Before this is done it is sprinkled with water and the individual puts his hands on its head and prays to his god for forgiveness.

16. Went to Jaffna to assist in laboring with Mr. Poor, among Mr. Roberts' people. In the afternoon visited the Roman Catholic priest at that place. This is the first Catholic priest to whom I have had access since the commencement of 1829. Had a long conversation with him. As I wished to talk with him as much as possible on experimental religion, I requested to see him alone. I dwelt much upon the great doctrine of justification by the blood of Christ alone. In this, of course, he did not agree with me. He was much disposed to dispute on points foreign to this great subject, and I as much to contend with him on this point only.

19. To-day I endeavored to get at the feelings of the boys and girls in my native free schools in regard to making offerings to idols. As I have the images of several of their gods, and as a feast of Pulliar has just been commenced at a temple near me, I presented his image before them, and asked who had a mind to make an offering to him, of the fruit they had just received from me. Of about 200 who were present a dozen only could be found who were willing to make such an offering. I then took

the opportunity to show the vanity of giving their property to Pulliar, and eventually to the brahmins. Truth has made such an impression upon the minds of most of the children, that when they grow up the brahmins will have a poor dependence, if they look to them for support.

23. Attended the meeting of the Bible and tract societies at Jaffna. It appears from the annual report of the latter that we have printed nearly 300,000 tracts during the last eight years. We are under very great obligations to the parent society in England for their constant supply of paper. It may well be asked, what could we have done without it. We also feel under great obligations to the American Tract Society for their continued liberality.

25. This morning the car of Pulliar was drawn at a temple near me. Went with several helpers to distribute tracts. The scene was beyond description heart-rending. Several small stones were thrown, and hooting and ridicule were heaped upon us without measure. A tract which had been torn up was thrown in pieces at my feet. People who have an idea that the heathen may be saved without the gospel should have been present. It appears to me that they would have returned, smiting on their breasts, saying the heathen are without God and without hope in the world.

The car was very beautiful. Several deluded human beings rolled after it. The feast of Pulliar lasts about ten days. Every night there are ceremonies. In general a number of people club together to bear the expenses. As I had understood an Odijar of one of the villages of Changany, at whose house I have held meetings, was the person who intended to bear the expense of the ceremonies on Wednesday night. I went to his house on the preceding Sabbath afternoon and had a long conversation with him. I pointed out to him fully the vanity of what he was about to do, and told him that he was preparing the way for the curses of God to fall upon him. The only reason he gave for engaging in such things was that his ancestors did so. My native helpers have repeatedly attended the ceremonies to make known Christ to the people.

28. I understand that a cow and a silver trident were promised to Virava's temple, in case he would save the life of a man who died of the cholera on Saturday. Thus it appears that he clung to his idols, even to the last. This temple is in the same garden where he lived. Of late it has been deserted by several of the people in its vicinity. It was brought into disrepute several years ago in consequence of Virava's inability to reveal a secret. The circumstances are as follows. A young man, who had heard much of Christianity and was speculatively convinced of its truth, expressed his belief that Virava could not tell what it was that he would hold concealed in his hand. One

who had confidence in the idol expressed his belief to the contrary. A day was appointed to make the trial. At the appointed time Virava descended from his place of abode, entered into one of his votaries, and declared that what the young man had brought was a jewel. It appeared that he was mistaken. It proved to be a small green mango. As Virava did not exert his power on Saturday in saving the man's life, I hope it will have a tendency to open the eyes of the people still farther. One would suppose that the wife of the man had seen enough of the folly of making offerings at such temples. This is the third instance in which they have been tried in her family since I came here. Death followed in each case.

As far as I can learn the image of Virava is not put in the temples in this island. An iron or silver trident is erected and worshipped in its stead. The people have a very great idea of the power of this imaginary being. If a person charged with any great crime will go to his temple and take an oath that he is innocent, the one who brings the accusation has nothing more to say. In a word, taking an oath in his temple puts an end to all disputes. Last week, as I was returning home from visiting a sick woman, I went into one of the temples and took the trident in my hand. I learn that it has excited much wonder that I was not destroyed. It was remarked by some one that Virava probably ran off in consequence of seeing my white jacket.

EXTRACTS FROM THE JOURNAL OF MR. WINSLOW.

THE first entry was made a few days after the burning of the mission premises at Manepy.

Superstition of the People.

April 3, 1831. I preached for Mr. Woodward at Manepy to-day, at a school bungalow near the church, in front of which a temporary shed had been erected for the accommodation of such as could not be seated in the bungalow. My text was, "Is there evil in the city and the Lord hath not done it." The subject appeared to be timely, as the general opinion among the heathen around is said to be, that Ganesa, whose temple (as has been often mentioned) is on the church lands at Manepy, sent fire from heaven to consume the premises occupied so much to his detriment. One man* affirms that he saw the fire fall from the sky, that it was like lightning, and that there was one clap of thunder! If the more learned or sensible of the natives do not believe that the idol sent this judgment upon the missionary, yet they are willing to have others believe it, for the honor of

* Since arrested for stealing at the time of the fire, and committed to prison.

their religion; and they therefore talk in the same way as the more ignorant; and a series of adverse events, which have occurred to Mr. Woodward since he gave some countenance to the pulling down and removing the temple of this idol, soon after he first went to Manepy, have afforded to those who wish to boast themselves in the god, some apparent reason for doing so. The ignorant heathen, whose religion consists principally in fear, look upon a god of so much power with awe, and cry out, "Great is Ganesa of the Hindoos." When we tell them you cannot, certainly, consider him to be a good god, if he destroys buildings erected for such charitable purposes as you acknowledge these to have been, or injures so good a man as Mr. Woodward, who not only instructs your children, but feeds the poor and gives medicine to the sick, they say, "No matter, he is a pelluttavan," [mighty one] "and therefore is to be worshipped." Even the members of the church are troubled with the boastings of the people, and find it difficult to bear them.

The congregation in the bungalow was nearly as large as it used to be in the church. Many seemed gratified with the view given of the universal providence of God, and some were surprised when it was intimated that we should again repair the church and other buildings which had been burned, which they thought would now certainly be deserted.

12. It being the annual procession of the idol mentioned above, on the principal car of the temple at Manepy, which closes the ceremonies of several preceding nights, and always takes place on the first day of the Tamul year, I went to distribute tracts to the people who were collected together. On my first appearance among them they seemed inclined to be riotous. Some of them had been talking hard against the native assistants at the station, who were there distributing tracts to them, saying, "You need not come among us, our god has destroyed your church, and driven away your padre, so that he dare not come here, and why do you come?" When, however, they saw me, and learned that Mr. Woodward was not well, they became quiet, and received the tracts very cheerfully. Many said, it is very foolish to believe that our gods have become angry, and have burned the church.

Intercourse with Bishop Turner.

The visit of this prelate to the mission and his examination of the schools shortly before his death were noticed at p. 103. At that time the missionaries had free intercourse with him respecting the method of conducting missions in India, and obtained a full expression of his views on many points of much importance. Mr. Winslow remarks—

Bishop Turner has evidently the success of missions deeply at heart; and considering the short time he has been in India, his views of the venality and duplicity of the native character, of the danger of missionaries and others being imposed upon by the hypocrisy of false converts—of the comparatively little use of giving the natives mere worldly learning without Christian instruction—of the importance of having Christian teachers, if possible in all the native free schools—of the superior advantages of concentrated effort, on a small field, over desultory operations on a larger scale—and of the value of the English language, and the sciences, when taught in connection with Christianity, as a means of overturning the system of idolatry in these strong holds, seem remarkably clear and correct. On learning that, though many of our schools are still taught by heathen masters, for want of better to supply their places, they are required to leave off all heathenish ceremonies, to attend divine worship on the Sabbath, and to learn and recite stated scripture lessons weekly; and that they and the children are under constant Christian superintendence, he observed, that the system is very different from that pursued in most other places which he had visited, where the schools are taught by heathen masters; as, in general, he had found that they not only have no love for Christianity, but no knowledge of its truths. Such schools are indeed to all judicious Christians, acquainted with the subject, acknowledged to be little better than useless. "Men do not gather grapes of thorns, nor figs of thistles;" and if the school system ever does much for India, it will be by means of Bible instruction, and in the end mainly by Christian teachers. After all the talk there is about civilization paving the way for Christianity, it would be much more proper to reverse the order, and say that Christianity prepares the way for civilization. However many blessings civilization may bring of itself, and especially when connected with Christianity, it never makes men Christians, nor prepares them to worship acceptably the only true God. The civilized Hindoos are farther from the kingdom of heaven, than the untutored negroes of Africa, the naked islanders of the South Seas, or the wandering savages of the western wilds of America. Of these, so degraded in the scale of civilization, hundreds and thousands have received the tidings of the gospel with great joy, but of those, hundreds, if not thousands, in a single city, after having been educated, to a considerable extent in the literature and science of the west, and risen high in civilization, are still opposed to the gospel, and grovelling in all the low idolatry of the east. The light of reason has dawned upon them, and they prefer it to the light of revelation; but it has not been clear enough for them to see that they ought not to worship the work of their own hands. And though some have cast

off the more absurd forms of idolatry and are perhaps *deists*, all the labors of Ram Mohun Roy and others of similar views in India and in other countries, have not raised any considerable number of these "enlightened Hindoos" so high as the standard of pure theism, according to the doctrines of natural religion. But, however easy it may appear for rational heathens to become "rational Christians," this single step, to be taken by the aid of reason alone, is more difficult than that from the depths of vice and barbarism to the heights of evangelical Christianity, through the influence of the cross of Christ. The preaching of Christ and him crucified is still the wisdom of God and the power of God unto salvation unto all, in every situation, whether savage or civilized, ignorant or learned, bond or free, who receive the truth in the love of it; and though the aids of philosophy, by which the preacher's reasoning may be apprehended, are not to be despised, yet if these are not found, he is not to wait for them, but as he goes, he is to "preach," and to preach not to the enlightened only but to "every creature."

Admissions to the Church—Marriages—Meetings.

April 21. Our quarterly communion was to-day held at Oodooville, and thirty-four natives were received to the church. The congregation was large, about 700 natives being present, and the exercises of the day interesting, particularly those connected with the admission of the members. To see so many, the largest number received at any time except once, come forward together and profess the name of Christ; and to see them after having assented to the articles of our church, approach the communion table, one by one, and kneel down to receive baptism in the name of the Father, Son, and Holy Ghost, as a seal of their covenant, was affecting as well as cheering. Some at least could not restrain their tears. Though the larger proportion of those received were members of the seminary, yet there were several adults, schoolmasters and others, and the members of the seminary were a few of them very young.

May 3. Celebrated the marriage of two girls of the school, Susan Huntington and Joanna Lathrop, with two young men who are Christians by profession; one of them a member of the church at Oodooville, and the other connected with the press at Nellore. They were married, as is usual here, according to the forms of the church of England, and in presence of a large number of the most respectable people of the place, who collected to witness the ceremony, and seemed interested in it. After both couple were married Mr. Woodward, who was with me, delivered an appropriate address to them, and to the people assembled. On a similar occasion, when two

couple were married last year, some of the members of the church were much impressed with the solemnity of the transaction; and, in talking to the people, made the difference between it and the idle ceremonies of the heathen an argument in favor of Christianity. The ceremonies being concluded, the parties and their friends partook of some fruit and cakes; after which the bridegrooms, having according to the custom of the country presented their brides with a wedding garment, and tied on their necks the *tali*, (a small gold ornament worn as a sign of marriage,) went, accompanied by their friends, in a kind of procession each to the house of his bride's father; or as we should here say mother, for the property generally belongs to the females. It is *customary* for the new married couple to remain with the family of the bride, but in some cases they form separate establishments, or even go to reside with the parents or relations of the bridegroom.

27. Held an evening village meeting at Inneville, in which was assisted by Messrs. Spaulding and Woodward. The attendance was good, but some of the people present complained loudly of the teacher of the school for having become a Christian; and especially for not letting them know beforehand that he was going to be baptised, as he was at the last quarterly meeting, that they might be baptised with him! They had, in fact, intended to prevent his uniting with the church, but were taken by surprise. On being asked if they had any complaints to make against the schoolmaster's conduct since he had become a Christian, they said, "No he is a true man."

Early in June, on account of the protracted illness of one of his children, Mr. Winslow went with his family to reside at a bungalow on the sea shore, a mile east of Jaffnapatam, with the use of which he was kindly favored by Mr. Roberts of the Wesleyan Society. He enjoyed good opportunities for laboring in the vicinity.

June 29. We are still at the bungalow. I preached at Oodooville on the Sabbath and on Monday was there with Messrs. Poor and Woodward, who held various meetings with the children of the native free schools, schoolmasters and others. The meeting with the schoolmasters, was particularly encouraging. Most of them professed to be resolved to follow Christ.

To-day, with Messrs. Knight, Roberts, Spaulding, and Scudder, attended a meeting at *Acheeragale*, where there are two or three schools, and where special efforts have been made to secure the attendance of the people; and a temporary shed had been erected near a wide branching tamarind tree. There were many present, and what was particularly encouraging several respectable women. There was more disputing with the natives than was pleasant,

but some important subjects were discussed, and many solemn truths brought before their minds. Though the village is several miles from Tillipally, the nearest missionary station, many of the people, in the course of the discussion, showed that they had a good acquaintance with the leading truths of Christianity. Indeed this is generally the case where there are schools, and the difference between a village where a school has been for some time established and one without a school is often something like the difference between the land of Goshen and of Egypt, when darkness to be felt rested on the latter, but in the former they had light in their dwellings.

July 26. On Thursday of last week we held our quarterly meeting at Batticotta and received to the church twenty-five natives and two children of the mission. We have thus reason to rejoice in the privilege of gathering in the fruits of the late revival, to some extent; while we still hope that more will ripen for an early harvest. From ten to twenty at each of our stations, express a desire to be received to church privileges; and perhaps a majority of them give some evidence of being proper subjects.

It is also peculiarly pleasing that for our congregations lately a larger proportion of females attend than ever before. This is not only an indication of good to the individuals themselves, but an indication that "knowledge is increased in the country," as it is a *change of custom*, a breaking down, as far as it goes, of one of the strong barriers to the progress of truth. Besides *beggars* the number of women who attend church now at Oodooville is generally about twenty.

Bombay.

EXTRACTS FROM THE JOURNAL OF MR. READ.

[Continued from p. 183.]

THE Catholics settled in Bombay and other counties of India two or three centuries ago, and made a large number of converts. These retain nothing more than the forms of the Catholic church, and are as ignorant and debased as the pagan Hindoos, and probably more superstitious, and more decidedly hostile to the simple gospel, than they.

Catholic Temples and Superstitions.

May 5, 1831. Last evening, while at Mr. Allen's, we were much annoyed by the confusion from without. The whole atmosphere resounded with outcries of the multitude. We supposed it to be the confusion of idolatry and went out to see. As we came near the spot from which the noise proceeded, we beheld a scene which

makes Christianity blush for the degeneracy of multitudes who profess a zeal in her behalf. It was no pagan superstition, no obscene rite of idolatry, that now disgusted our eyes as we approached. It was one of the holy festivals of the holy Catholic church. For a time we could not imagine what festival this could be. Passion-week had but just passed. The scenes of Gethsemane, of Calvary, and the resurrection had all been acted over in the most solemn mockery. Ascension-day had not come. What the present occasion could be we knew not. On recollection, however, we found it to be the time of the celebration of an ancient festival called, "The Invention of the Cross." This festival is celebrated on the 3d of May in memory of finding the cross of Christ deep in the ground on Mount Calvary, by Ste Helena, the mother of Constantine.

The cross was illuminated by a large number of lamps, and tinselled off in the most gaudy manner. Before the main cross stood a small one upon the platform, not more than eighteen inches long. On this was suspended a little image six inches in length, representing our Savior. The platform was covered with flowers, tinsels and whatever would please or attract the eye of the rabble. But what would astonish the Christian more was the character and deportment of the collection of people which this occasion had brought together. We should expect in a religious festival, such as the adoration of the cross, to see something of solemnity. But nothing like it was to be seen. There sat around the cross, forty or fifty of the rabble, smoking, drinking, joking, singing bawdy songs, and reveling in the most low and disgraceful manner. They resembled more the inmates of a grog-shop amusing themselves with some silly shows, than the worshippers of Jesus Christ *through the medium of the cross*—as those pretend who disclaim paying adoration to the *wood* of the cross.

Thus wretchedly is Christianity exemplified among the heathen. Well may the superstitious Hindoo say, Why should we forsake our system of idolatry for another? The Hindoo worships his wood and stone, and so does the Roman Catholic.

Disgusting and Absurd Account of the Origin of a Hindoo God.

Some of the following paragraphs would not be admitted, were it not to show what amazing sottishness and stupidity the human mind can sink to, even when called to act on religious subjects.

May 11. A few days ago I visited two of the pagodas, (Hindoo temples) in Mahim; or rather two places of idol worship which consist of several temples each. There are frequently a cluster of several temples together. Sometimes a dozen separate build-

ings are ranged in a line, six on each side, with an open space between, forming a kind of court. The first of the reputedly holy places above mentioned contains five places of worship and a large number of gods. As I was permitted to do no more than to stand at a respectful distance and look in at the door, I know not how many there were within. I counted in all twenty. Except the *cote* which is one of the most sacred and venerated objects of worship, and a few small rude figures of men, I saw none that could be called an image or likeness of any thing in "heaven above, or in the earth, or in the waters under the earth."

At one of the temples I was permitted to ascend the steps upon the virandah, but not to set foot in the holy place, where was the dwelling of their god. When it was seen that I stepped upon the virandah without pulling off my shoes, they were quite displeased and impatient for me to go. Observing a hideous figure at the door that led into the habitation of their great god, which had the body of a man (though such a body I have never seen a man have) and the head of an elephant, (which by the way I fancy the half-reasoning elephant would scorn to own,) I inquired who that god was, and what office he held among their 333,000,000 deities. I was told his name, and that he was the guardian of their houses. Hence his proper place is at the door of the temple. That he is fully competent to discharge the duties of his office, I think a Hindoo will not deny, if he understands and believes the story of his origin. The history of this clay god is this: A certain woman, in a certain country, known only in the silly legends of this superstitious people, went to the river to bathe. Finding herself well incrustated with dirt, as thousands of others might at any time, she, it seems, determined to collect the dirt as she washed it from her body and mould it into a god. Whether he was not at once fully deified, or whether his divinity was then asleep, the Hindoo shasters I believe do not inform us, but her husband, who had been absent, returning in the night and meeting some resistance at his door, drew his sword, and unconscious of the dignity of his antagonist, thrust at the god and with one blow severed his head from his body. On entering his house and relating what he had done at the door, the woman exclaimed, "*You have killed my god!*" Unwilling to lose her labor and have all her sanguine hopes of usefulness to posterity blasted, she flew to the relief of her god, and seeing him headless, the god Siva brought him an elephant's head, and this he took as a substitute for his own. Thus we see him now with the body of a man and the head of an elephant. I should judge, from what I have seen, that any thing which had been consecrated by a brahmin might be worshipped by the people.

As the door of the temple was opened while I stood before it, I saw the god within.

This is no common deity, but Siva, one person of their trinity. It is nothing more than a dark colored stone, wrought in the shape of a hat block. There was suspended over it an earthen pot of water, perforated, as I suppose, at the bottom with very small holes, so that the water continually filters through upon the god. I inquired the reason of this, and was told that it is to give him drink. I asked those standing by if he drank. They said, "Yes." As it began to be dark, the brahmin came round with his torch and carefully placed a lamp before each image. Does your god know, said I, that the light has come? he surely shows no indication of pleasure or displeasure. They felt quite impatient, as they always appear to be, when pressed with such questions. They are evidently ashamed of idolatry, though not easily persuaded to abandon it.

Numerous Requests for Books.

One advantage which the missionary in India, and indeed in all the countries of Southern Asia, enjoys, is the circumstance that he finds a considerable portion of the people able to read. This opens the way for him, immediately on entering upon his work, to bring the press to his aid, and thus greatly to extend his sphere of action, and multiply his means of usefulness. The controversies respecting Christianity, noticed at p. 127, now prevailing in India, cannot fail to create a demand for Christian books.

May 25. For some days past I have had numerous applications for books. I should think all the lads in the village of Mahim had by this time paid their *salam*, and urged their request. Most of these lads belong to heathen schools, which are not under the patronage of any mission, but are supported by the heathen themselves, Christian books have not to any extent been introduced. What gave the impulse now, or what change of feeling on the subject may have taken place, I know not. But this I know, that more than a hundred lads from ten to sixteen years old, of different castes, and of different origin, Hindoos, Mussulmans, Jews, and Catholics, have, since yesterday morning, been pressing their requests upon me for books with as much earnestness as a hungry child solicits bread from a parent. This has enabled me already to put in circulation about 100 copies of the different publications of the mission press; such as, the Gospels, portions of the Old Testament, Scripture History, the Commandments, Catechisms, tracts, &c.

Notices of the Seasons.

June 9. It rains—it pours down in torrents. What a grateful morning is this. If you would fully understand how welcome rain is at this season of the year you

must place yourselves in our circumstances. There are, you know, in this country three seasons, the wet or rainy, the cool, and the dry or hot season. Each continues about four months. The rains commence generally about the 10th of June, and continue till the latter part of September. October, I am told, is a hot month. Then succeed four cool delightful months. In March the weather becomes warm, and in April still warmer, but in May the heat becomes quite intense. The mercury in the thermometer does not rise so high as it often does in New England. Still, the heat there is much more tolerable than it is here. The thermometer has no day, as I have observed, risen above 90 of Fahrenheit in the shade. But this degree of heat is less comfortable than 95, and perhaps I may say 100, in New England. It relaxes the whole frame, and unnerves a person for all kinds of business. The earth has been accumulating heat for eight months without so much as the dust laid by rain; brooks and streamlets of water dry up; fields of a clayey soil become baked down as hard as brick, and crack open; those of a more loose, sandy soil become as it were a great bed of sand. All herbage dies, and all vegetation, but such as is deeply rooted in the earth, or such as is artificially watered; man and beast and bird and every creeping thing, the hills and the vales, the tree in the forest and the vine upon the wall, all cry aloud for rain.

Shameful and Corrupting Character of the Gods.

For the purpose of leading the scholars of a school to reflect on the absurdity and abominations of the religious system of their country, Mr. Read requested them in the morning to be prepared at evening to give him an account of some of the principal Hindoo gods. He also directed them to portions of the Shasters, or Hindoo religious books, where accounts of the character and exploits of the gods might be found.

June 13. At evening they gave me in brief the history of the gods above mentioned. Brahma the first of these principal gods, and as a brahmin informs us, half brother to the devil, committed incest with his own daughter. He is their creator. Vishnoo, the preserver, and the second of the three, was found in the shasters frequently guilty of lying, fraud, and deception of the grossest kind. Siva, to whom are applied some pretty hard appellations, which he has inherited from some supposed trait in his character, or from some achievement, is called the destroyer. Among his renowned deeds which have found a place in their sacred oracles are these two. One day, in a wood, as we should think, ill becoming the dignity of a god, he gathered a

large number of human skulls, formed them into a necklace, divested himself of his clothes, suspended this hideous necklace from his neck, and in this ridiculous shameful plight, danced among the dead in the place of burying. Again, he appeared at another time before one of their renowned saints, dancing in the same shameless manner. The saint, disgusted at the conduct of the god, cursed him. Let it be sufficient to say that the tendency of the worship of this image, which is to be met in temples, in private families, by the tank, the river, or wherever you go, and is performed by persons of both sexes, is most corrupting to the mind and most degrading to humanity, and its history is too obscene to be uttered by decent lips.

The next in order came Ram and Kristnoo. Ram we found renowned in fight. Many were the prodigies of his valor; many were the thousands of the human race he has slain in battle; many were the multitudes he destroyed for his own gratification; but in vain do we search for his mercy. Not a single expedient did he devise to save an individual. What a god is this! Nor did we find the character of Kristnoo fairer than that of his compeers. Against him stood recorded, theft, lying, adultery, murder, deception, fraud and treachery. Such being the acknowledged character of the Hindoo gods, said I, what can we expect the people to be? It is not to be expected that they will view with abhorrence an action which is achieved and commended by the gods which they serve. And among the whole catalogue of sins among men, perhaps there is not one which has not the sanction of some one or more of their gods.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR
GOODELL.

[Continued from p. 186.]

Circumcision among the Turks.

Sept. 19, 1831. Went in company with our American friends to the large valley, called Haidar Pasha, between Scutari and Kady Keni to witness the ceremony of circumcision, performed on the son of the grand signior, a lad about ten years of age. Not being in time to reach the station, that had been previously assigned us by the seraskiar pasha, we were, for nearly an hour, surrounded by an innumerable host of Turkish ladies, all in their richest dresses; their eyebrows and eyelashes painted fresh for the occasion; their fingernails of the most approved die from the recent Khenna; their yashmaks white and pure as the mountain snow; their coaches the most superb that could be found in the "Refuge of the world;" and their arabas

drawn by white buffaloes, fantastically ornamented as was befitting the occasion, and having, as usual, their tails tied up in the best style of proud Stamboul. We at length succeeded in making our way through their ranks without receiving the slightest insult, or noticing the least impropriety in their conduct, and were kindly admitted by takir pasha into a small inclosure, occupied by the tents of the seraskiar and other officers of government. Here coffee was served up for us, first in an ordinary way, by the coffedgi bashy, and next in silver cups by order of takir pasha. The religious festival was to continue four days, during which time the soldiers were to remain encamped. The tents were pitched nearly in the form of a semicircle, on a gentle acclivity one side of the valley, while those of the rich and great ones were pitched on a corresponding elevation on the other; thus occupying a space of several miles in circumference. The crowds in the valley between were immense, being assembled from all quarters to the distance of many miles. The boats, that were the whole morning employed between Constantinople and this valley in conveying the people over the majestic Bosphorus, seemed, at a distance above, like a perfect bridge of boats. They were about a quarter of a mile deep, and in length extended from shore to shore, at least three miles; and were so thick that a ball could hardly pass between them.

All those in the region round about, who had sons of a suitable age (say from eight to eleven) to be circumcised, carried them to have the ceremony performed on this memorable occasion. The Moslem priests of the different parishes, also, took with them all the boys of the parish schools; and during the operation, these boys continued shouting, "Afareem! Afareem!" an exclamation in Turkish of applause and encouragement.

After this was finished, takir pasha appointed a soldier to conduct us to the royal tent, as the sultan had now retired from it to partake of some refreshment. The tent was the most splendid and magnificent thing I ever saw. We judged it to be about one hundred and fifty feet long and thirty feet wide, as with heads uncovered we stood and surveyed it. The canopy was supported by twenty-one pillars, from fifteen to twenty feet high, all wreathed with gold. Near the farther extremity was a majestic throne, and at the back of it was a representation of the sun, made of pure gold, and weighing twenty-two English pounds; silver seemed to be, as in the days of Solomon, "not any thing accounted of." But gold, diamonds, brilliants, and other gems, were used in the richest profusion, and the whole was truly an oriental display of wealth and magnificence, surpassing description either of the pen or pencil.

Notwithstanding the immense concourse of people, the most perfect order was every

where observed. I saw but one man, who attempted any resistance to the guard; and he, although confiding apparently in the sacredness of his green turban, was immediately led away by the soldiers.

We took some refreshment at Kady Keni—the ancient Chalcedon; and visited what is said to be the very church, in which the council assembled in the year 451. The church belongs to the Greeks; and it has recently, as it doubtless has many times before, undergone some very considerable repairs.

Turkish Police—Cholera.

After I had prayed with a poor man, who was apparently dying with the cholera morbus, on board the *Corvette, United States*, we started at a late hour of the day to return to Buyuk-Dere. Night overtook us before we had gone half the distance; and we were at several different times challenged by those on duty; and once we were stopped, and examined very strictly by the officers of one of the fortified posts; and not, until after much explanation on our part, were we permitted to proceed on our way; indeed we were at first peremptorily prohibited from going any further. The police, both in the city and in all the villages on the Bosphorus, have received most positive orders to take into custody every person found abroad, without a sufficient reason, after dark. The streets are patrolled the whole night; and yet, in spite of every precaution, the conflagrations are frequent and terrible, and the perpetrators in most cases escape detection. Several suspected or convicted persons have, however, been recently beheaded, and their bodies, with their accusation written and labelled upon their breast, exposed for three days in the public streets, in order to strike terror into the guilty. And if any individual is found at the fires, looking on as an idle spectator, and unable to give a good account of himself, or a satisfactory reason for his being there, his head is without further ceremony severed from his body.

25. Sabbath. Preached as usual at the American minister's. Several of our German, Greek, and papal Armenian friends were present to witness the baptism of our infant child. His name, Constantine Washington, was given him to commemorate the fact of his being the first child of American parents ever born in this country.

27. During the whole month past, there has been plague or cholera in some or other of the villages about us. We have had alarms, now of one, now of the other; now in this village, now in that; sometimes one appearing to be subsiding and the other on the increase; and then vice versa. Last week a sailor, mentioned under date of the 19th died on board the *corvette, United States*; but it was not agreed whether it was from the real cholera, or something akin to it. But early yesterday morning a

dreadful cholera broke out on board that ship, the symptoms of which were too aggravated and too strongly marked to be mistaken. Mr. Moreton, one of the officers, died after an illness of only a few hours; and several of the men were seized nearly at the same time, one of whom died this morning, and the case of two others is considered hopeless. That gallant ship is at once converted into the "valley of the shadow of death," and the bravest hearts tremble like an aspen leaf.

Promising Armenian Young Men.

The persons who are the subjects of the following paragraphs are those whose case was mentioned at p. 183.

Sept. 29. Both of the papal Armenian youth came this evening, as usual, for religious conversation. They have continued to come, one or both of them, almost every night, since they first introduced themselves to my notice. I have commenced reading the New Testament with them in course, commenting on what we read. This is always to me a delightful exercise; and as we proceed in it, may we be assisted by the Spirit of grace; and may our minds be enlightened, and our hearts sanctified, through the truth!

I have encouraged the elder of the two to commence a school among the papal Armenians, promising to give him the same assistance which I give my Greek schoolmasters, on condition that he first learn of them the Lancasterian system. He is better qualified to instruct, than most others of his countrymen, having, among other advantages at Venice, enjoyed those of a small philosophical apparatus.

These youth have repeatedly informed me, that all our books, printed at Malta in Armeno-Turkish, are among the prohibited ones of their church.

Oct. 1. The elder of the two brothers came this evening, and read with me the Scriptures. He told me that he had just come from a barber's shop; and that the barber, one of his own church, but with whom he had previously had but a slight acquaintance, addressed him as follows; "Do you ever read the Bible? I read it every opportunity I can get, and endeavor to understand it. Some parts I understand, and others I do not. I wish I had an Armeno-Turkish Bible. From what I do understand, I perceive that the priests do not walk according to it, and that the church is corrupt." He said, that his reply to the barber was as follows; "This is not the time or place to say much, as we are so liable to interruption, but I will with much pleasure converse with you on these subjects hereafter." I told him I was much rejoiced at what he had related to me of the barber; and was truly thankful to hear that there were any in the village, who

conscientiously read and desired to understand the scriptures of truth.

Greek Female Schools—Hailstorm.

The conversation of which Mr. Goodell gives an account in the next paragraph took place with some influential Greek families which he visited at Calender and Yeni Keni.

I mentioned the importance of their having a female school, in which the young misses should be instructed in reading, writing, grammar, geography, and arithmetic, as well as needle work. Some of them were much pleased with the idea, and said they had previously thought of it themselves; but the two great difficulties were, the want of funds and the want of a suitable instructress. I proffered my assistance, and told them I would endeavor to obtain some person to take charge of such a school. Iplitchy, the head of one of the families, has just succeeded in getting a small school for boys into operation on the Lancasterian system. This we visited, and were told of its need of pecuniary assistance. I saw in it some of our books printed at Malta, and promised to send more of them as a present to the school. The inhabitants are principally Greeks. There are three Greek churches in the village, and children enough for two or three schools; but lest the one I had commenced should seem to interfere with this, or be considered an opposition one, I shall probably think best to remove the instructor to another village.

Oct. 5. At seven this morning was the most dreadful hailstorm I ever before witnessed. The roaring of the storm was heard for fifteen or twenty minutes before it reached us, and was at the time supposed to be the rumbling of distant thunder. As it approached, our attention was arrested by the very singular appearance of the Bosphorus. It seemed as if some person was, at intervals, throwing brickbats or paving stones into it from the roofs of the houses. Observing, however, the same appearance at a distance from the shore, I concluded for a moment it must be large fish jumping out of the water. But immediately the whole force of the storm rushed on with awful fury; the stones fell indeed thick as hail; almost every pane of glass that was exposed was broken; the tilings of the houses cut to pieces; and the water came down in streams into our chambers; while the whole surface of the Bosphorus was splashed up into the air in a manner it is impossible to describe. Our rooms were covered with glass, hailstones, and water, and looked like a complete wreck after a terrible battle. Several individuals received serious contusions in their limbs, geese were killed; and the poor dogs ran yelping every way in the streets, wondering who could be pelting them so unmercifully with stones. Some of the hailstones we know

weighed 130 drachms; and some are reported to have weighed 150 drachms. We ourselves measured two stones that were five or six inches in circumference; and one of our neighbors, an apothecary, measured one, (of which Dr. Walsh took a drawing,) that was fourteen inches in circumference. The storm lasted near half an hour, though not the whole time with such fury; and the oldest inhabitants, and the greatest travelers amongst us, never saw the like before.

8. Yesterday and to day have been cold, stormy, uncomfortable days, and the rain still continues. The tiling of our house was so much injured by the hailstorm, and the windows so broken, that our rooms are scarcely in a habitable state. The water comes down or through in almost all parts of them, and we have to huddle together like sheep from corner to corner to get a dry place, and we can hardly find a spot to lay our heads at night. The judgments of God have certainly been various and very terrible in this country. "He gave them hail for rain and flaming fire in their land;" cholera and plague "fire and hail, stormy wind fulfilling his word." May the inhabitants learn righteousness!

Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING.

[Continued from p. 188.]

THE arrival of Mr. King at Smyrna, in September, with his labors there during the next three months, were briefly noticed in the extracts from his journal inserted in the last number.

January 1, 1832. The monthly concert of prayer was held at my wife's father's. One of the prayers was in Greek and two in English.

3 and 4. I called with my wife on several gentlemen to whom she presented the subject of giving something, if they felt disposed, for distribution amongst the poor, the lame, the halt, the blind, widows and orphans. Most of those on whom we called, contributed very readily, and apparently with a great deal of pleasure. Some even thanked us for calling, and said they were very glad to have such an opportunity of distributing something among the poor. Six gentlemen contributed from eighty to a hundred piastres each. Several others contributed 40 piastres each. In all we collected eleven hundred and seventy-seven piastres and twenty paras. More than one quarter of this we received from those of the Greek rite and the rest from the Franks.

7. A few Frank ladies assembled and formed a society for the relief of the poor and appointed their officers, and the same day my wife gave to this society 500 piastres of the 1177 which she had collect-

ed. Of the remainder, she gave a small part to the Greek Female Society, and the rest she distributed herself.

9. My wife spent much of the day in going about among the poor with one of the members of the committee of the Greek Female Society.

18. I went with Mr. Jetter to show him a place, where my wife, when I was visiting with her the poor, remarked that it would be an excellent place for him to establish a school. We went to three different khans, (as they are called,) which are close by each other, and where we thought there must be about 500 children, almost all poor, and without the means of instruction. In the first khan which we visited, I addressed several who assembled around us, on the importance of schools and of learning the gospel.

23. I called on the new bishop, and the civevant patriarch of Constantinople, who is now residing here. With the bishop I was much pleased, and conversed with him on various religious subjects, gave him some account of the American Board of Foreign Missions, (about which he made some inquiries,) and of what had been done a few years past in the Sandwich Islands. He then asked me, whether we gave to the people of those islands, the four Gospels and the Acts and the Epistles. I, of course, replied in the affirmative. He then turned to a priest who sat near him and said, That is well, they do good: and when I left him, he arose and accompanied me to the door, and showed me much politeness. With the patriarch I had much conversation on the subject of the observance of the Lord's day, and the importance of keeping it holy, and told him that it was in Greece disregarded by the people and priests and bishops. We then talked about the gospel—what it is to be a Christian—faith and works—regeneration—the councils—the fallen state of the churches—and the importance of the Greek churches awaking and giving an example of true Christianity to the world. He seemed much interested, and when I arose to take leave of him, he arose, put his arm around me, and pressed me to him; then took my hand very affectionately, and gave me and my wife his blessing.

In the evening I translated and expounded in my family the 4th chapter of Deuteronomy. Two or three persons present seemed to be quite convinced that it is a sin to use images in the worship of God. This chapter is a fearful one to all image worshippers. May the Lord God of Israel cause his own word to have effect, and bless my poor and imperfect endeavors to bring this people to the knowledge of the truth and to glorify the great name of the God of Jacob!

29. Sabbath. I addressed the scholars in the school from Romans ii. 6 and 7, at considerable length, and concluded, as usual, with prayer. A Greek priest was

present. After the service was finished, I asked him if what I had said was true? and in reply, he gave me his blessing, which was to me the best mode he could have used to say, yes.

30. In the forenoon I attended the examination of Mr. Brewer's Frank school. In the afternoon I visited a Greek school, near the church of St. John. The greater part of the scholars appear to be poor, some of them without shoes. One little boy, while I was there, got up upon a bench, and delivered an address, in which he thanked the friends of his nation, who gave them books to read. Several of the scholars were examined in what they had learned, and at the close of the examination, I addressed them on various subjects.

During Mr. King's stay at Smyrna his labors were principally devoted to the Greeks. On the Sabbath he was accustomed to address the scholars in Mr. Brewer's Greek school in the morning, to preach in Greek at the Dutch chapel at 11 o'clock, and to preach in English, or to attend a meeting for religious conference, in the afternoon.

On the 6th of February he wrote that he had engaged his passage and expected to embark the next day, on his return to Athens. Noticing the Alphabetarian, an elementary book in the modern Greek language, of which several editions have been published at Malta, and one in this country of 15,000 copies, he remarks, "It is, I think, decidedly the best school book that has been published in Greek, and, so far as I am acquainted, it meets with universal acceptance."

With reference to his schools at Athens, which he left under the care of Niketoplos, the teacher, he adds—

Last evening, I received a letter from Niketoplos, in which he states, that my schools are going on very well—that the girls' school consists of sixty-five scholars—and the boys' school of eighty. You know, that the establishment of other schools has lessened my number, but the number I have at present, is nearly as large as the rooms will accommodate.

Sandwich Islands.

EXTRACTS FROM A LETTER OF MESSRS.
GREEN AND DIBBLE, DATED AT HILO,
OCT. 4TH, 1831.

THE station at Hilo (formerly written Hido) was occupied by Mr. Goodrich alone, with occasional help from his brethren at other stations, till the meeting of the missionaries in June 1831; when he was removed to Honolulu, to take charge of the press which Mr. Shepard was obliged to re-

linquish on account of ill health. Mr. Green removed to Hilo, to aid Mr. Goodrich, in the preceding January. Upon the removal of the latter, Mr. Dibble was sent to labor with Mr. Green. The population under the care of this station is large, and the congregations and schools are very numerous. The progress in knowledge and improvement has, however, as will be seen in the following paragraphs, been very much retarded by a deficiency of labor in superintending the schools, and giving religious instruction to the people, which was unavoidable, while only one family resided at the station.

Encouragements and Facilities.

Of our encouragements to labor we remark, that "the lines have fallen to us in pleasant places." Though we are removed a great distance from our brethren, and are in a measure deprived of that intercourse with them which to us, strangers and pilgrims, is exceedingly pleasant, still we here enjoy peculiar advantages for the prosecution of our labors. The climate is delightful, much more so than at any other station, unless Waimea be excepted. There is sometimes rather more rain than we should desire, yet the frequent showers bless the springing vegetation so that "our paths drop fatness," and "the little hills rejoice on every side." At no station can tropical fruits be cultivated with so great success as here. Commonly, about 10 o'clock A. M. the sea breeze enters our doors and windows, and continuing till near sunset, greatly mitigates the severity of a tropical sun. This is succeeded by a breeze which seems to have visited the icy region of Mauna-Kea and Mauna-Roa, whose lofty summits are plainly seen from our houses, when not enveloped in clouds. This breeze continues during the night, and is sometimes so strong as to render a fire not undesirable. On the whole we are of the opinion that for the preservation of health, no place on the islands is preferable to this.

Another encouragement we have to labor is the extent of the field, and in the number of souls entrusted to our care. By looking on the map of Hawaii you will see the length and breadth of the field which we are called to occupy. Hilo and Puna, two districts of the six into which the island is divided, fall to our share. The exact number of inhabitants has never been ascertained. If Hawaii has 100,000, these two districts have 25,000 or more. Judging from the number enrolled in the schools, we think this is not far from being a correct estimate. More than 7,000 are enrolled as pupils, less probably than one third of the whole population. Wherever we go we can always command respectable and attentive audiences on the Sabbath and on other days. On the Sabbath, we usually, at this place, address more than 4,000 of our dying fellow men, the sight of whom fre-

quently awakens in our bosoms a deep tide of compassion. A little church of fourteen members has been gathered here, of whom we cherish the hope that they are of the true Israel. We expect a few others will soon be admitted, and others still are professedly seeking the salvation of their souls.

The disposition of the people to converse and to hear conversation on the subject of religion, we regard as a great source of encouragement to labor here. We are not driven to the necessity of leaving our homes to seek in the hedges and highways the wandering and perishing heathen, as are our brethren in other lands; the people in crowds frequent our houses, professedly to inquire the way to heaven.

Another encouragement we have at this station is the fewness of foreign residents, and of seamen touching here, and blighting by their influence, more deadly than the frosts of November to the springing vegetation, the plants which we are here attempting to rear in this garden of God.

Difficulties to be Encountered.

Of obstacles to success we may mention the non-residence of chiefs of authority and piety, to discountenance sin, encourage virtue, and by their example and influence to co-operate with us in our work. We sometimes feel that, had we such a chief as Kapiolani, our hands would be greatly strengthened. Still the non-residence of such chiefs we by no means reckon among our most formidable obstacles.

Ignorance we regard as one of our formidable obstacles. Of the 20,000 under our pastoral charge, very few can read. This will be obvious when we tell you, that of 7,000 pupils in our schools not more than 2,000 can be classed as readers, or even know their letters. But these we believe to be nearly all the readers in these districts; of course eighteen-twentieths of the people are unable to read the book of God. We freely admit that all, or nearly all, may be in some measure benefitted by means of the few who can read, yet we have less strong expectation of these, than of the 2,000 who have in their hands and who are able to read the volume which God has given to make wise to salvation. We look upon them with great compassion as wearing bonds which prevent them from walking in the light and liberty of the Gospel.

The small number of readers, and the superficial and unprofitable manner in which the schools have been taught, are owing to the fact that Mr. Goodrich was not permitted by his other labors adequately to superintend them.

Intimately connected with the ignorance of the people is their indolence. This, as you well know, is a striking characteristic of the islanders. Living in a tropical cli-

mate, on the sea-shore, and having a fruitful soil, their wants are fewer than those of many other countries. From the nature of their government, most of the inducements which prompt others to be industrious, have here no existence. The people of Hilo are proverbially indolent. Yet indolence here, as in other lands, is the fruitful source of evil. In this respect, however, we believe, the people are reforming, and we expect that they will become industrious in proportion as they become intelligent.

We have to deal with men who, with us, are "the degenerate plants of a strange vine." We have less of open vice to encounter than our brethren at home, yet we need the same almighty Spirit to subdue the heart and lead to the cross of Christ. There are few open contemners of the gospel, yet we fear there is much hypocrisy among the people and not a little wickedness committed in secret. The Christian religion is popular on these islands; the high chiefs lend their influence to aid the cause of Christ—they lead the way and the people follow. But let the tide of popular favor turn against us, and we believe thousands would eagerly return to their lying vanities; and here would stand up an exceeding great army to avenge the destruction of their fallen gods!

We deem it, therefore, of the highest importance to do what we can to elevate this people and save them from so fearful an apostasy. Now is the time, we believe, to ply instruction to the full extent of our power, while we beseech God to help and to shed upon us the dews of the Holy Spirit until we shall be drenched in those influences which shall cause this moral desert to assume as lovely an aspect as its natural scenery now presents.

Course of Labors.

We will now speak of the means which we are employing to effect so desirable a change.

To begin with the Sabbath, we remark that we have changed the hours for conducting public worship, so as to afford opportunity for those who cannot read to receive instruction. Formerly the exercises on the Sabbath closed by noon or before, and the people spent the remainder of the day in lounging and sleep. Now, after the morning service which closes about half past 10 o'clock, we have a Sabbath school of nearly an hour. A short intermission succeeds, which is followed by a school embracing a large number of both sexes. This we superintend. At 1 o'clock the second service commences, and at 4 o'clock is the meeting of the Bible class, which we make a kind of popular lecture, and which we believe is as profitable as either of the exercises of the day. The people by this arrangement have very little time for sleep. We bless God for this day, and hope by instructing the ignorant to

make it a blessing to the benighted inhabitants of Hilo.

After describing with minuteness the course which they pursue to induce the people to attend to the instructions of the Sabbath and to treasure them up in their memories, together with the exercises on Friday evening, the missionaries proceed—

We have only two other meetings with the people during the week. I mean extra meetings. As at other stations we have a lecture on Wednesday and observe the monthly concert. On Saturday we meet those who are propounded for admission to the church and instruct them in the doctrines of the gospel. We have also a meeting of sixty or seventy who we hope are seeking the one thing needful to instruct them into the meaning of the oracles of God.

Mr. Dibble has a school of teachers whom he meets daily. Most of these teachers have schools which they instruct three days in the week. We have gathered a large school of children who are superintended by our ladies, who have also a very large school for singing, two evenings each week.

These labors, with constant attention to those who call, fill up our time and exhaust our daily strength. But we labor cheerfully and with strong hope that these labors will not be in vain in the Lord.

EXTRACTS FROM A JOINT LETTER OF
MESSRS. THURSTON AND BISHOP, DATED
AT KAILUA, OCT. 15, 1831.

THE missionaries at the Sandwich Islands have been sedulously employed from the time of their arrival, in raising the inhabitants from the state of extreme degradation in which they found them; and the greater part of their correspondence has been taken up with an account of their labors and successes. Nor do they appear to have been guilty of exaggeration. The narratives they have from time to time transmitted to this country for the information of their patrons, have been faithful representations, and as such they have been received by the friends of missions, who have been led thereby to admire and adore the grace of God which has so signally attended that mission.

The missionaries have felt, however, that there was danger, lest many patrons of the cause, having never witnessed the entire debasement of savage life, should imperceptibly imbibe the impression, that so much had been effected at the Sandwich islands, as to leave but little more to be done. Some recent communications have therefore been specially designed to guard against this evil. It is true, that much has been effected; but it is also true, that far more remains

to be accomplished, before the people of the islands, as a body, will have become enlightened, pious and civilized. The missionaries, residing in the midst of the islanders, cannot help perceiving and feeling this; and it is of great importance that the churches, whose messengers and agents they are, should feel it too.

The leading object in most of the following extracts is to mention some of the obstacles to be surmounted, before the natives of the Sandwich islands will become a virtuous and happy people.

*Difficulty of introducing Purity of Morals
among a barbarous people.*

You will doubtless have heard, ere this reaches you, that governor Adams (Kua-kini) has been removed from this island to take the direction of affairs at Oahu. Naihe is our present governor. We are left at Kailua without the presence of any distinguished chief. Though we regret the loss of an efficient ruler so soon after he had begun to rule in the fear of God, yet we rejoice that Oahu has at length gotten a governor who has put a stop to some of the irregularities so long practised there with impunity. The principal inconvenience we have felt on his removal, is the absence of some efficient helpers among the natives, who, being attached to him as his people, have gone thither with him.

Inquirers still continue to call on us for religious instruction to the number of 200 or 300 weekly. Many of them appear to be truly serious, and we hope that most of them are sincere; though, were we to judge from the past, we should say we have our fears lest some of them are deceiving themselves and us. The power of sympathy leads many to profess a change in their minds, which appears in the end to be only the effect of temporary concern. Though many hold on and seem to run well, there are others who, after a season of trial, go back, and others still continue the deception until detected in crime. Doubtless with many of this people it is ignorance of themselves, and a certain dullness of perception, that induces them to suppose themselves religious, when totally ignorant of the nature of true religion. "Behold he prayeth," is with you a token that a man is diligently seeking the salvation of his soul: but here there is scarcely a family where morning and evening prayers are not regularly offered, and yet we have no hope that the majority of families live under any fear of God, or regard for their souls. We cannot, therefore, judge of this people from any standards taken from the habits of a civilized country. They probably at first are sincere but ignorant, and in this way they continue for a long time, until they think it disreputable openly to turn back, and so at last they resort to direct deception to keep up the appearance until detected. This

state of things produces much embarrassment on our part, in endeavoring to select the wheat from the chaff. Some of our trials on this subject will be mentioned in the course of this letter. But we have this encouragement, "The Lord knoweth them that are his," and will order all things in his Providence for the wisest ends. Though it becometh us to use every caution lest unworthy persons be admitted to church privileges, yet we can hardly hope to preserve the church pure from unworthy members.

The church at Kailua has received twenty-three members into her communion during the last year, making ninety-seven in all that have been received. Of these two have died within the year, and four have been suspended for unchristian conduct. Of the church at Kaavaloa, three have been suspended during the year, and one previously suspended is not yet restored. The crime for which these persons have been excluded from church privileges is *adultery*, the sin which hangs heaviest of all others upon the people of Hawaii. Drunkenness and theft are now scarcely known; the sale of spirits is interdicted; murder is absolutely unknown, and has been for a long time; but the sin of uncleanness still cleaves to them like the leprosy, and threatens to destroy both soul and body.

We have long been aware that this sin, though driven from the open light of day by the arm of the law, still lurked in secret, and that many, who professed to belong to the Christian party, were sometimes overtaken by it, and went back to their former mode of life. We have made it a prominent part in all our instructions, public and private, to warn the people against the danger of falling into this sin, to expose its deformity, and hold it up to odium. And we have made it a rule that candidates for church membership should be kept at least two years under our instruction, before they be admitted to the sacraments. We supposed that in so long a time of probation, they would afford us some test of their sincerity. But it seems that some have crept into the church by deceiving themselves and us, while in secret they have indulged in sin. Cases of this aggravated nature, however, are rare. The greater number of those who have fallen, appear to have been merely overtaken in the temptation, and afterwards concealed it through fear, until it transpired by some circumstance or other. Most of those who now stand suspended, appear to be thoroughly ashamed and penitent. We know of only one for whom we entertain no hope.

The habits and mode of life among the Hawaiians are such, as peculiarly expose persons to temptations. And though there are many who are improving in civilized habits, still there is so little concern or watchfulness of one over another, that persons are often never suspected of being de-

ceivers until the evil transpires. Their herding together in the same house at night, without partitions between them, men, women and children upon the same mat; the unceremonious manner of intercourse between the sexes, without any forms of reserve or any delicacy of thought and conversation; the idle habits of all, especially of the women, and their fondness for visiting from home at night; and above all, the force of long established habits, which, after a season of effort at reform, return upon them with almost resistless force;—these, and their inexperience in resisting temptation when it comes upon them, are some of the sources of so much irregularity among this people. It is long since we have set our faces against all these practices, as so many avenues to temptation. But the work is not of a day, perhaps not of a generation. Of those under our immediate influence, the majority have built comfortable houses, and have separate bedrooms, and are disposed to conform as far as their circumstances will admit to the habits of civilized life. But this number, compared with the whole community, is small. The great mass still prefer their old habits and mode of life, with all its attendant train of evils.

But we conceive the true secret of all these evils lies still deeper, and cannot be effectually touched by any outward remedies which have as yet been applied. The total want of family government and discipline lies at the root of every other evil. The vagrant habits of children and members of every family, and the total disregard they show to the injunctions of their parents or others over them, is a melancholy proof of the low state of domestic discipline. Here begin those habits of moral delinquency, which grow up and strengthen with their strength. Here then must begin the reforming influence, by introducing family government among their parents. This is an object to which for some time past we have been turning our attention. It is to a future generation we must look for proper examples of Christian character. Not that there will be no good examples among the present generation, for there are many already; but there is in those who appear the best, a certain want of quick moral sense of right and wrong, which is the result of their previous habits of life; a bluntness of perception which even grace does not wholly eradicate. Early education alone can instil those feelings of virtuous moral perception, which distinguish the enlightened Christian from the untutored savage, and the want of which is so lamentable in the character of a Hawaiian.

There are some other points of character attending this people, which do much in producing the effects above described, and which can only be remedied by industry and the arts. It is their going unclothed; and the painful sight meets the eye at every moment of time, until its familiarity has

destroyed all feeling. It is not peculiar to this people, but belongs to all tribes who live in a state of nature, and who consider clothing rather as an ornament for display, than a covering to their deformity. The evil, however, is real; and it becomes the friends of civilization to devise some remedy; not by furnishing them clothing made to their hands, for that would only increase the evil by encouraging idleness and fostering pride. They need to be taught to manufacture their own clothing. We are aware of our inability to suggest any adequate measures which shall remedy this evil by such means as we have at command. It is no small task to teach a savage people the necessity of industry and a knowledge of the arts, but we fully believe it practicable. They have no idea of the process of manufacturing cloth, because the attempt to teach them has never been made, though the wish has often been expressed that they might be taught.

Here there is a field of usefulness for some future effort of philanthropy; and he who shall successfully perform it will reap the rich reward of a grateful nation. Nor need it be deemed a hopeless effort, for there is reason to believe that if rightly undertaken it would succeed. But it must be made disinterestedly and devotedly, without any other hope of recompense than the satisfaction of doing good. It must not be made with a view to mercantile speculation, but with the sole object of putting it in the power of this people to clothe themselves. Funds will be requisite to procure and put in operation the machinery on a simple scale. Perhaps the cotton spinning-wheel or hand-gins would be the best things to teach them to spin, and hand-loom to weave their cloth. Cotton can be grown with great ease and to the full extent of the demand. It grows spontaneously to some extent already, but has never been cultivated for the purpose of manufacture.

Improved Location of the Village of Kaawaloa.

We still continue our weekly visits to Kaawaloa, which, with the residence of Mr. Ruggles and family at that place, affords to that people a present adequate supply. For although the continued feeble health of Mr. R. precludes his doing as much as he would, were he in firm health, yet his presence and advice to the chiefs and people, his instructing a daily school of the teachers, and his superintendence over the schools attached to that station, place him in a useful post. He has a very pleasant situation in the country, two miles back from the bay, to which an excellent carriage road has been completed recently. A commodious chapel has been erected there, and the chiefs and people have deserted the shore and taken up their abode near him. The recent improvements made in the country to which the people have repaired,

have rendered it one of the most pleasant and healthful spots in the islands. Though not so cold as Waimea, it is also not so wet and uncomfortable. It stands at an elevation of about 2,000 feet above the level of the sea, and is fanned by the sea-breeze by day, and the land wind by night. The soil is highly fertile, and Mr. R. is growing the various kinds of tropical fruits, such as grapes, figs, pomegranates, oranges, guavas, and coffee; which bid fair hereafter to produce a plentiful supply of these articles for that place, and a nursery for the propagation of the plants. Fifteen persons have been received to the church during the present year, and six more now stand propounded for admission.

Station of Waimea.

The station at Waimea has been without an occupant ever since last December. Mr. Ruggles returned to Kaawaloa, and Mr. Bingham soon followed him on a visit to this place, before his return to Oahu. Early in the following February, Waimea was visited by the king and chiefs, after completing the tour of the island. Several of the missionaries accompanied them, and there we spent a week together. At that time all the schools of Kohala, Waimea, and Hamakua were assembled and examined one by one. The examination took up four days. Afterwards the new church, then just finished, was dedicated by prayer to Almighty God. At the same time the king made an appropriate speech to the people, and concluded the whole by a prayer.

There are a few at Waimea, who give pleasing evidence of piety, who will be propounded for church membership soon after the station shall be re-occupied. Mr. Baldwin has been appointed a permanent resident there, with a view to the medical wants of the families on this island. He is expected to remove there as early as January next, when he will be accompanied by one of the families at this place, to reside with him until the next general meeting of the mission, at which time it is hoped that provision will be made for a permanent associate for him. The place appears every way eligible as a retreat for invalids, except that it is too rainy, and is sometimes visited with severe gales of wind. Its remoteness from the sea is also some inconvenience in obtaining supplies, but it is hoped that this difficulty can in time be overcome. As a field of usefulness, you have probably been fully informed ere this by those who have resided there. Still it is somewhat doubtful whether it will be permanently occupied, should a mission family be sent from among us to the Marquesas islands.

Difficulties Encountered in the Education of the Youth.

We have had three examinations of the schools during the year, and our fourth is

near at hand. The whole number of scholars belonging to the fifty schools in the northern part of the district of Kona, amounted, at the yearly examination, to 3,814; of which 1,100 were readers; the remainder were in the elementary books. Of the whole number there were, men and boys, 1,520, women and girls, 1,723, and children under ten years, 566. We have not the record of the present number of schools and learners at Waimea and Kaawaloa: they have, however, sustained their several examinations with credit, and their numbers have not materially diminished.

The effort made by us to collect the children into schools for instruction, has not succeeded so well as the adult schools. The greater part of those originally entered have forsaken the schools, and the remainder are kept together with no little difficulty. Their restive minds, impatient of restraint, and their ungovernable habits at home, present a very serious difficulty in the way of bringing them under the discipline of schools. At the first, there was a general readiness in them to join the schools, being enticed by a new book made on purpose for them, and bestowed gratuitously to all who desired to learn. But their books were soon soiled and torn, the novelty was past, and they returned to their old habits of idleness.

But there is also another cause of the defection above mentioned—the incompetency of their teachers. They fail to interest, because they know not how to teach; and children, as well as adults, are quick to perceive their deficiency. This is a defect in the whole system of instruction in the islands, with but few exceptions, and it can only be remedied by time. Our hands are at present so filled with other duties having reference to preaching and translating the word of God, that we have found but little time to devote to instructing the teachers. Many of those whom we have instructed and sent forth, soon get above their work, and leave the drudgery of the business to others less competent than themselves. The immoral conduct of many of the teachers, has also been a source of much trouble to us. The superiority they assume over others, and the deference paid them by their pupils, give them occasion frequently to trespass upon their credulity and virtue. There needs to be a radical reform in the school system, and it must begin with the teachers. The progress of instruction upon the old system has nearly attained its height, and is becoming stationary for want of suitable persons to carry it beyond the mere rudiments. But with all these deficiencies in the system, it has thus far answered the ends for which it was designed to our full expectations, and thousands have by it become competent readers, and some in every place have been taught to write. We have raised expectations of good to be accomplished by the high school

now in incipient operation, but something of the same kind is needed at every station as a nursery for teachers.

When we look about us and see how little has been done, and how much remains to be done, we are constrained to acknowledge our insufficiency for its accomplishment. We fear, too, that many in our country are beginning to think that much more has been done than is really the case. Let God be praised for what our eyes see and ears hear daily; but we have as yet only entered the threshold of the field, and surveyed the length and breadth of the land. Every step in advance but opens a wider and wider field of labor, and prepares the way for more laborers. A long and laborious life will not accomplish all which we have conceived must be done for this people, before missionary effort should begin to relax. It will be ours to collect, like David, the materials, and leave to our successors the completion of the edifice.

If human effort alone were to be relied on in accomplishing the reformation of the world, we might well say with the infidel, that the attempt is futile. Many centuries have already passed away since the apostolic commission was given, "Go, teach all nations;" and still the world is full of darkness, wretchedness, and the "habitations of cruelty." But we have not so learned Christ as to despair of its being accomplished. We have learned on whom to rely for success. And though He has appointed that it is to be accomplished through human instrumentality, the promise, "Lo, I am with you," plainly indicates by whom success is to be attained. A spirit of benevolence has gone forth for the relief of "The world lying in sin," and it will not return void; it will in due time reap the fruits of its labors, in despite of the sneers and opposition of the enemies of righteousness. It will not faint or grow weary under discouragements, but live and thrive even in the midst of death. While some are called to cease from their labors, and enter into their rest, it is the Spirit who raises up others to follow in their steps, or even to go beyond the bounds of their predecessors in carrying the light of salvation to the remotest ends of the earth.

Arkansas Choctaws.

LETTER FROM MR. WILLIAMS, DATED
APRIL 12TH, 1832.

It was stated at p. 23, that Messrs. Wright and Williams, connected with the Choctaw mission, were about to proceed with their families to the new Choctaw country, lying between the Arkansas and Red rivers, with a view to commencing a mission there. They reached Vicksburg, on the Mississippi, Feb. 6th, whence they proceeded

by steamboats to Little Rock, on the Arkansas, where they arrived on the 18th. At that place they remained about a fortnight owing to the sickness of Mr. Wright. As his health, though improving, did not seem likely to be fully re-established immediately, it was thought expedient for Mr. Williams and his family, with Miss Clough, a female teacher, to proceed to their field of labor, leaving Mr. and Mrs. Wright at Little Rock. The distance which they had travelled from the old Choctaw nation, following the course of the rivers, was about 300 miles. Mr. Williams gives the following account of his

Journey from Little Rock to the Choctaw Boundary.

As the Lord smiled upon my family in regard to our health, it was thought best for us to proceed on our journey. Finding it almost impossible to obtain any other means of conveyance, without paying a most extravagant price, I took the advice of friends and purchased a wagon and team, believing that it would, in the end, be the most economical. We set out on the 2d of March, with a common road wagon drawn by two yoke of oxen, which I drove, while my family rode on horseback, having three horses with us. We took the route of the 'United States' wagons, which conveyed the Choctaws; which is first in a southwesterly direction from Little Rock 130 miles, to Washington, Hemstead co.; thence nearly west about 65 miles to the Choctaw line. The road being mostly new was rendered literally almost impassable by the heavy loaded and numerous wagons, cutting deep into the soft earth: so that with great exertion, though our load was not very heavy, we could advance only about eight or ten miles a day, and some days not more than five or six. The fatigue was too much both for man and beast; and it finally became necessary to leave our wagon, baggage, and team before we had got half way to Washington. Committing them, as we suppose, to the care of a trusty man, we set out once more with three horses, one of which we packed with some necessaries, including our tent, an axe, and some clothing, blankets, provisions, &c. On the other two horses, five persons, including three children, rode, while the other two of our number walked. In this way we got along fifteen or twenty miles a day, and with but little expense. We generally pitched our tent wherever night overtook us, and slept sweetly in the woods on our blankets, with our feet to a large fire at the tent door. Our Sabbaths we were permitted to spend where we could collect a number of souls to hear the word of life. When we reached Washington, I left my family to rest a few days, while I could go on further west to reconnoitre. In this tour, also, I was prospered, travelling safely through this wild strange land, until I reached the

Choctaw country, which was on the 17th of March. I rode to a settlement of emigrants about ten miles from the line, and spent the Sabbath. On Monday I set out on my return for my family. We were favored with comfortable health, and good weather, so that by Saturday night, March 24th, we arrived at a settlement of white people near the line.

Reception among the Choctaws.

My feelings on crossing the boundary line, I cannot well describe. Suffice it to say, I longed exceedingly for that wisdom which is profitable to direct me in all my intercourse with the natives; so that, from the first, I might exert a holy and salutary influence, and no other. And, I think I can add, my bosom heaved with gratitude for that divine mercy which had led me even to these distant wilds. The first native I saw was a beloved sister in the church, who, with two other families is settled near the line. About seven miles further west, I passed some tents where some church members and others are settling, and two miles beyond them met with good old Tahoka, who received me with open arms: and when we kneeled down, he made the woods echo with the praise of God. On the morrow, it being Sabbath, a very considerable congregation assembled at a place in the woods already consecrated to the worship of God. A number of benches had been made, and the spot cleared of rubbish. After an interview with a goodly number who had assembled early in the day, in which we recounted to each other some of the Lord's dealings with us during our wanderings, the people having collected, public exercises commenced. I addressed them once more, after a separation of one year, in their own language, from 1 Corinthians ii. 2. "For I determined to know nothing among you save Jesus Christ and him crucified." I left an appointment for a subsequent Sabbath, but failed in going. I have since learned that a very large congregation assembled on that occasion. Last Sabbath I spent in the same settlement and preached twice, from Luke iii. 4, and Isaiah xlv. 22. My situation "in the wilderness" and in these "ends of the earth" may have suggested the texts. The congregation was larger than at the time of my first visit, and very attentive. I have been requested to preach in another settlement seven miles further west, and expect to do so next Sabbath.

From what has been stated, you would get a favorable impression as to the feelings of the people on the subject of renewing the mission among them. I may add to the above, it is by numbers hailed with, I have no doubt, unfeigned joy. And I have seen no one as yet on this side of the Mississippi who manifests a feeling unfriendly to our object. They had expected me, and no small interest was excited with reference to

our coming. And I have remarked that this feeling is not confined to the professors of religion. Others appear as though they recognised in the missionary an old acquaintance and friend. Much inquiry is made about Mr. Wright. His people from the Six Towns have been heard to say, in reference to him, "We have lost our father a long time. Oh that he would return to us." In short—every thing I have seen as yet is calculated to inspire us all with gratitude and to revive our hopes.

Situation and Appearance of the People.

Mr. Williams had not, of course, explored the country sufficiently to form an opinion respecting more than a small district on its eastern border, and he had seen but few of the people.

That part of their country which I have seen is well timbered, and there is good land enough to support a pretty dense population. The people appear to be pleased on the whole, and have commenced the clearing and fencing of land with a very commendable spirit. In some instances, several families unite in opening a field, and throwing a fence around a large tract; others have a field of their own commenced; and some have been so fortunate as to get possession of an old field which had been cultivated by white people who have been removed by order of the government of the United States. Such will probably raise corn to sell this season. The appearance of industry among them is indeed very gratifying, and is noticed by all the white people who have witnessed it. They are desirous to prepare against the time when they can no longer obtain provisions from the public storehouses, which will be in one year from the time of their arrival. As yet they mostly live either in the tents which they used on their journey, or in camps which they have built for the purpose. Some have already put themselves up a small house. But it should be recollected that they have but just arrived—the first company only about two months ago, and a great proportion of them within five or six weeks. Small companies who come on their own resources are arriving almost daily, having been four and five months on their way.

It should be recorded with devout gratitude, that so many of the church members hold fast their integrity. True, numbers have fallen; but I can truly say that the state of things in the church here is much better than I dared to expect. Some appear to have grown in grace; others feel the effect of their past troubles and want of instruction, but still retain a desire to seek and to serve God. The Sabbath is observed, and they regularly meet for religious worship. It was truly pleasant to see several young men, with their Choctaw hymn

books, stand up and lead the congregation in songs of praise to Zion's King. I noticed a petition of one man, who prayed most fervently that God would hasten the preachers of the gospel with the word of life into every part of the world. This individual was lost in the Mississippi swamp, and not found till the fourth day, when, from cold, life was so nearly extinct that he was speechless. He now shines a bright light among his people. There is a great desire with a number to have a district school opened immediately, and they wait with much anxiety the arrival of the new Choctaw books. The settlement which I visited is so populous and compact, that a very large school might be collected, in which both the English and the Choctaw languages might be taught; and it is the wish of this part of the tribe that Choctaw schools may be established and multiplied, while by another part of the nation they are opposed.

Present Situation of the Mission Family.

For several reasons we concluded to stay for the present within the bounds of the Arkansas territory. We were unacquainted with the location of the emigrants, and of course could not readily decide on a suitable place for a station. The season was so far advanced as to render it expedient to stop and put some seeds into the ground that was already cleared, and as soon as possible. Besides, the price of provisions in the nation was extravagantly high, and they were difficult to be obtained. We were much favored in finding a place about five miles east of the boundary line, in a settlement of white people, where we are allowed to cultivate two or three acres of ground rent free. Here provisions and various necessary articles can be obtained cheaper and more readily, and time can thus be had for obtaining a better knowledge of the country, situation, and dispositions of the people, before we select a place and commence building. Our house or cabin is, to say the least, one of the poorest, but will keep off some of the rain. We have now the use of four or five cows, and buy corn, meat, and salt. This is literally all that can be had here at present, though flour and groceries will probably be brought on by traders in a few weeks from this time. We are not at all troubled with furniture, as ours has not yet come on.

To the praise of divine grace be it recorded, a great moral reform has changed the aspect of society in this immediate neighborhood within a year past. A worthy preacher in the Methodist connection settled here a year ago, who, with some aid from circuit preachers, has been instrumental of much good. A considerable majority of the adults are now in society. I rejoice on account of the influence in favor of their Choctaw neighbors which we hope will be realized.

Proceedings of other Societies.

FOREIGN.

WESLEYAN MISSION IN SOUTH AFRICA.

THE following comparison between the present and former situation of the Caffres is taken from a communication of Mr. Shrewsbury, missionary in Caffraria, dated June 30, 1830.

Christianity cannot be said to make rapid progress amongst the inhabitants of this country, yet we have reason to be thankful that the work of the Lord is advancing; some fruit appearing on almost every station. Thirty years have now passed away since Dr. Vanderkemp visited the Caffres with the gospel of Jesus Christ; and nearly ten years the Wesleyan missionaries, and those of other denominations, have been resident amongst the people. A comparison of their former and present condition, in regard to knowledge and morals, will lead to a just estimate of the degree of good which has been effected amongst them by missionary labors.

Idolatry was never known amongst the Caffres; they have no name for idol, nor any conception of what is meant by idol-worship; which circumstance renders it exceedingly difficult to translate the second commandment into language intelligible to them. Neither can it be maintained that the first missionary found them absolutely without a knowledge of the true God. For they had three names of the divine Being preserved amongst them from time immemorial. Him they called *Utixo*, *Umdali*, and *Umenzi*. The significance of the latter two names is clear; *Umdali* is the Former, from *dala*, to form, fashion; and *Umenzi* is the Maker, from *enza*, to make. Thus they had scriptural names for the Deity before the word of God came amongst them; which is a very striking and singular fact, not to be met with in the history of other pagan nations. And with this Former and Maker they associated no secondary or inferior deity. But then, though these words were in their mouth, they were not in their heart; and it may be questioned whether a single individual could be found, who ever thought for one moment of the weighty truths which the words so nigh unto them imported. There were "none that did understand, or seek after God." But now there are many who understand, that "in the beginning God made the heavens and the earth." The names for the Deity long current amongst them, have greatly assisted us in teaching this primary truth; although the proper idea of creation it is more difficult to make them comprehend. I suppose this branch of knowledge is at this time general amongst the Caffres; and further, in the vicinity of mission stations, God is also known by his name *Jehovah*; and some hundreds are acquainted with that "name which is above every name." Jesus. Moreover, they have heard concerning the Holy Ghost, whom they denominate *Umoya*, which signifies both spirit and wind—primarily the latter, for they have not separate terms for these two different ideas. All that they have learned concerning Jesus Christ and the holy Spirit is new; and this gives them an entirely new view

of the Deity; as well as greatly enlarged conceptions of his glorious attributes, his perfections, and his godhead.

While, however, the names of God, the maker of all things, were retained in their language, no worship of any kind was paid to him. Throughout the length and breadth of the land, amongst all these tribes, there was no Sabbath. Day and night succeeded each other from year to year without the hallowed day of rest. All days were alike common to them while they lived "without God, and without hope in the world." But the word of God creates a Sabbath wherever it comes; and in this respect it hath wrought a new thing in this land. Not that I would wish to intimate that there is any thing like an universal reverence for the day of the Lord, for any statement of that kind would be untrue; but at the same time, glancing at the houses of worship which have been built, the average number of those who rest from labor, and who assemble together to hear the word of the Lord in these dark regions, may be taken to be near 700 souls. Now seven hundred Sabbath worshippers of God in a country where a few years since none sought him, will afford ground for holy rejoicing to those who have learned not to "despise the day of small things." Prayer was never performed in a devotional manner till the preaching of Christ crucified was accompanied by a measure of the gift of the spirit of prayer and supplication, given to the hearers. It was indeed customary for them when going into battle to say, "God, look upon me," or, "God, take care of me." And, singular enough, not a few when going to plunder the colonists, were wont to pray while lurking for plunder, that God would look upon them, and that no man might catch them. This, however, shows what low views they had of the divine character; and these are perhaps all the instances in which any address was made to the divine Being. The good sought was not salvation; but merely preservation from some temporal calamity. Now there are praying men, and praying women, and praying children, to be found in various places, "who call upon the name of Jesus Christ our Lord, both theirs and ours."

Till the servants of God came forth from Britain there were no teachers of religion, either true or false; for the Caffres never had a priesthood, nor so much as a single native priest exclusively set apart for religious purposes. The notion of sacrifices which remained amongst them was so exceedingly faint, that it was but the shadow of a shade. And though circumcision is practised on all youths at about the age of thirteen, yet it is exclusively a civil rite, and not in any way connected with religion. An uncircumcised son would be incapable of inheriting his father's property. The origin of this rite is with them completely obliterated. To this people British benevolence has given, though not to the extent that is required, Christian ministers, who teach them to worship God in spirit and in truth; who direct them to the sacrificial offering of Christ as the sole ground of pardon and acceptance with God; who have established amongst them the Christian sacraments of baptism and the supper of the Lord; and who are providing for another generation the word of God in their

tongue, and preparing the young to read that word by which they may be saved. For these nations formerly had no learning. They were a people without a book. They had no letter, no hieroglyphic, no character of any kind. For the origin of these things they are indebted not to infidelity, but to Christianity; in which indeed is all our happiness and glory.

Though destitute of religion, superstition, which is too often substituted for it, was abundantly found in this land; and it still prevails to a very awful extent. Superstition is everywhere connected with cruelty. In this land, almost every kind of affliction and disease, and even the infirmities of old age were wont to be attributed to the influence of witchcraft; so that whenever an individual fell sick, a doctor was sent for, not only to administer medicine, but also to ascertain what individual or individuals had been guilty of troubling the afflicted with his malady. Chachabi, the father of our late chief, Islambi, was famous for the punishments he inflicted on many innocent persons who had been accused of this crime. By the river Xakoon there is a tremendous craggy precipice, called by the Caffres Uwa Amaqira, or the Doctor's Precipice, because they who were accused of bewitching their neighbors by those deceivers, were brought by Chachabi to this place; and, being bound hand and foot, were cast over, and falling from crag to crag, were dashed to pieces ere they came to the bottom. In one of my late itinerating journeys I rested and breakfasted at the foot of this precipice; and there for the first time probably since the creation of the world, offered up prayer to God. For many years past no victim has perished on this spot; nor is it likely that any more authorised murders will take place there. The more general way, however, of punishing the accused, has been by applying hot stones to the tenderest parts of the body, till the miserable victim is deprived of life, or ruined for all his future days. This horrible practice still continues, but not to an equal extent. The chiefs are ashamed of it, and keep the knowledge of it as much as possible from their respective missionaries. The influence of superstition has certainly been lessened, and it continues to decrease, although it still opposes a mighty obstacle to the full success of the gospel. But in our work there are no insuperable difficulties; the gospel has never met with an evil it could not overcome, nor will it to the end of the world.

As to morality, neither the theory nor practice thereof were discernible amongst them in their native state. There was no justice, no mercy, no holiness, no truth; there were none that did good, no, not one. On the contrary, wickedness overspread the whole land, which was full of "thefts, covetousness, lasciviousness," and almost every species of crime. Iniquity thus reigned unto death, uncontrolled, unchecked, and unproved, so far as the eye of man could discern; for the people seemed to be without any law which condemned vicious propensities, or any fear of the righteous indignation of God. Though they had the universal law of nature from God himself, still "the veil was on their hearts," and through the love of sin their eyes were blinded that they could not discern it. Sin abounded to such an alarming extent, that they appeared to be without law; and unless "grace had much more abounded," by sending unto them the gospel, none would have been "redeemed from his iniquity;" or "turned from darkness to light, and from the power of Satan unto

God." But by the word of salvation this change hath been effected; and there are now Caffres to be found who may truly be denominated moral men: for "obedience to the faith" is manifest in the truth, honesty, and general integrity of their lives. And throughout the whole community there is now exhibited a moral standard of right and wrong; to which, whenever we appeal, the consciences of the people force them to submit, and pronounce sentence of condemnation against themselves. Being without literature, they have neither shasters nor koran to oppose to our scriptures: and, therefore, however heedless and neglectful they may generally be of divine truth, whenever it is brought home to the heart, they will, in a great majority of instances, acknowledge that it is holy, just, and good.

Some of their present national customs are great barriers to the spread of holiness and truth. Polygamy is universally allowed. This is in itself a vast evil; and it so connects itself with all their domestic and civil concerns, that to destroy it seems more difficult than to break the power of caste in India. Connected with this subject, is another, that is attended with many evils. A father has absolute authority over his daughter, and can dispose of her in marriage as he pleases. Sometimes a degree of attention is paid to the inclinations of the child, but in general the predominant principle with the father is, to make the best bargain for himself that he can. The man that will give him the greatest number of cattle has no need to doubt of his success in preference to all other rivals; no matter what his age or character may be, or the number of wives already living with him. But the authority of the father does not cease here; disputes may arise, or self-interested views may studiously occasion disputes, and the father may dissolve the relation, return the dowry of cattle again, and sell his daughter to another man. And this may be repeated as often as he pleases, if he can only persuade his child to consent, which is seldom a work of much difficulty. And even if the parent be deceased, the eldest son succeeds to nearly the same authority over his sisters. Marriage, therefore, such as it is, is seldom marriage for life. From this circumstance such a strange commixture of families arises, that all domestic enjoyment is poisoned at its source, and by it the whole frame of society is miserably disordered. The civil rite of circumcision before mentioned, is attended with impurities that cannot be named. A youth whom Mr. Shepstone baptised at Morley, last year, was, I believe, the first instance of a successful resistance against submission to this rite, and as such it is worthy of being recorded. The youth stood firm against all the commands and entreaties of his friends, as well as against the solicitations of his former companions: and at length they yielded, and agreed that baptism should be admitted instead of circumcision, as the boy's qualification legally to share in his father's substance. This was a great point gained, and will open the way for similar admissions in future instances also.

From this comparative view of the former and present state of this country, in regard to religion and morals, as well as from other sources of information, a tolerably correct judgment may be made of the degree of success which has hitherto attended missionary exertions; and of the magnitude of those obstacles which oppose themselves to a general spread of the Christian religion throughout the land.

DOMESTIC.

ABSTRACTS OF REPORTS.

SIXTEENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY.

THE following abstract of this report is taken, with considerable abridgments, from the monthly periodical of this society.

During the past year the society have been called to mourn the loss of their president, Col. Richard Varick, and the Hon. John Cotton Smith, of Connecticut, has been appointed his successor. John Adams, Esq., the former treasurer, has resigned his office, and Mr. Garrett N. Bleecker has been appointed to fill his place. Mr. Robert F. Winslow has been appointed recording secretary in the place of Dr. Pintard, who has been made a vice president.

New Auxiliaries.—In addition to the former list of auxiliaries, thirty-two others have been recognized the present year, making an aggregate of 848, exclusive of numerous branches.

Receipts.—The receipts of the year, deducting the sums borrowed, amount to \$107,059. Of this sum \$40,193 88 were received in payment for books; \$4,571 74 from legacies; \$23,555 40 as donations toward the general supply; \$677 07 for the distribution of the scriptures in foreign countries, and the balance from other sources specified in the treasurer's report.

It was stated in the last report that \$34,190 were due to banks. This debt has since been reduced to \$22,000, and the debt for paper has been somewhat reduced.

The number of Bibles and Testaments printed this year amount to 156,500.

Books Issued.—From the subjoined table will be seen the number and varieties of Bibles and Testaments issued from the depository in the course of the year.

English Bibles,	53,730
Do. Testaments,	59,019
French Bibles,	171
Do. Testaments,	1,365
Spanish Bibles,	57
Do. Testaments,	182
German Bibles,	673
Do. Testaments,	280
Welsh Bibles,	176
Galic,	4
Dutch,	2
Irish Testaments,	4
Dutch,	2
Russian Testaments,	100
Slavonian,	20
Russia Slavonian,	9
Russian Psalters,	50
Mohawk Gospels,	25
Delaware Epistles,	2
Total,	115,802

Making a total since the organization of the society of 1,442,500 copies.

The distributions of books the present year, (as was anticipated,) are less than those of the two preceding years devoted to the general supply.

The demand for Bibles having marginal references and headings to the chapters, has induced the society to issue an edition containing those appendages, as they are inserted in the editions published by the British and Foreign Bible Society, which are the same as those contained in the English Bible translated under the authority of king James.

General Supply.—It was hoped that the managers would be able to report on this occasion that every family in the United States had been furnished with a Bible. They have not, however, this satisfaction, and from the growing, changing nature of our population, perhaps they never may be able to make such an explicit report. But the managers feel, at the present time, not so much solicitude about the entire supply, in those few portions of the country referred to, as they do about the re-supplying of those portions where a general distribution was made some years since. Instances have occurred where societies, which were supplied four or five years since, have recently been found to contain from four to nine hundred households without the Bible. Some auxiliaries have determined to make reinvestigation the coming year, and it is the earnest desire of the Board that this species of labor may become general.

Agents.—The society has now in its service eight agents, and the Board have recently resolved to procure two general travelling agents, the one for the Atlantic states, and the other for the great western valley. The object of these agents will be to attend the anniversaries of auxiliary societies and co-operate with local temporary agents in the different states. Such a measure is now deemed highly important.

Foreign Distributions.—The managers feel that the time is now come when they are called to enter on the work of foreign distribution in good earnest. They feel that they have reached an important era—a crisis in the history of the society. To a very considerable extent the families of our own country have been once supplied with Bibles. Just at this moment, when the country has got ready to embark in foreign distributions, the cry for the bread of life comes from two of our aboriginal tribes, from Russia, from different parts of Greece, from Smyrna, from Bombay, from the Burman Empire, from the Sandwich Islands, and from under the walls of China. Some of these cries are urgent, and the assistance wanted great, and becoming more so every day.

For the purpose of aiding foreign distributions, measures have been taken to form young men's Bible societies in our various cities and large towns.

Stereotype plates for a modern Greek Testament are now in preparation, and when finished, a large edition of this work is to be printed and sent to the afflicted people for whom it is designed.

To prepare this work, and to meet other wants where encouragement of aid has already been given, the managers will need numerous and large contributions for the coming year. \$20,000 of this money is wanted the present moment, and while it is withheld the dying heathen around the mission stations, who are beginning to ask for the "sacred books," must be told to wait and wait until American Christians have time to make collections. With such wants as these now

pressing, and with every prospect that these wants are to multiply from year to year, the managers feel that a weight of responsibility is devolved on them, and that they must be criminal if they were not prompt and urgent in their appeal for aid.

The managers have received most pressing requests from the missionaries at the Sandwich Islands, St. Petersburg in Russia, the Mediterranean, and in China for aid in publishing and distributing Bibles and Testaments, and other portions of the scriptures.

SEVENTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

Publications of the Society.—Forty-six new publications have been unanimously sanctioned and stereotyped since the last anniversary, making the whole number of the society publications six hundred and fourteen, in seven different languages, exclusive of tracts approved for publication at foreign stations.

Of these publications seventeen, containing together 248 pages, belong to the general English series; one containing thirty-six pages to the occasional series; five to the children's tracts; one to English handbills; four containing together 96 pages to the series in French; one of eight pages to the Italian series; two containing 12 pages to the Portuguese series; ten containing 120 pages to the German series. The society have also published five occasional volumes, containing in the aggregate 1,230 pages. They have also examined and approved for publication, under the direction of missionaries, four tracts in the Burman language, six in the Tamul, and one in the Cherokee. An edition of 5,000 copies of the American Tract Magazine, is published monthly. The Christian Almanac for 1832 is published in 20 editions.

Authenticity of Tracts.—Of the 280 tracts now embraced in the principal and occasional series, about 168 are didactic presentations of Christian doctrines and duties; about 20 are directed against Infidelity, Universalism, Popery, and Judaism; and about 20 against intemperance and other prevailing vices. About 72 are narratives; of which a few are palpably allegorical, as "Parley the Porter," and the "Interpreter's House;" and notwithstanding the great variety of sources from which the remainder have been derived, and the difficulty of obtaining definite information concerning the origin of a few, the evidence of the authenticity of most of them is abundant; and not one is retained of which the committee have decisive evidence that it is not, so far as it imports to be, a narrative of facts.

During the past year the society has printed of the several series of tracts, handbills, broadsheets, Christian almanacs, &c., 5,529,750 copies; containing in the aggregate 88,547,000 pages. During the same period 4,957,322

copies of these several publications, containing 66,160,457 pages have been put in circulation. The whole number of copies of various publications printed by the society since its formation is 22,996,487, containing 463,665,982 pages; the whole number of copies put into circulation is 25,411,086, containing 384,837,720 pages; leaving 4,585,401 copies, containing 78,828,262 pages. The amount printed the past year exceeds that of the preceding by 19,761,000 pages.

Gratuitous distribution.—The society have appropriated tracts at home and in foreign countries, as stated below.

	<i>Pages.</i>
Foreign,	590,493
Ships for foreign ports,	24,440
Navy,	111,140
Benevolent institutions,	256,850
Sunday schools,	100,469
Colleges,	42,876
Individuals,	1,199,750
Distributed by agents,	297,070
Auxiliaries,	920,622
	<hr/> 3,473,110

Receipts and Expenditures.—The society has received during the year for tracts sold \$37,430 29; for donations, life memberships, &c. \$24,474 78. The disbursements of the society during the year have been, for paper, printing, &c. \$44,001 56; for home distribution, including agencies, 6,225 98; for foreign distribution, \$5,044; for services of corresponding secretary, general agent, and assistants, together with the expenses of the depositories, &c. \$6,536 86; making in the whole, with the balance in the treasury, \$61,905 07.

Five months ago the society's expenditures had been \$8,000 more than its receipts, the deficiency being supplied by loans. Now those arrearages are met; all bills which became due previous to May 1st were then paid; and \$5,044 have been remitted, as the beginning of a great work, to which the committee trust God has called this society, in conveying a knowledge of his gospel to millions sitting in darkness and the shadow of death. Indeed, it has been while laboring for the destitute abroad, that God has supplied the society's pecuniary necessities, a circumstance to which the committee will more particularly advert in presenting the claims from the foreign field.

Branches and Auxiliaries.—The number of new auxiliaries recognized during the year, is 146, making the whole number now on the society's list 997—if to the 997 auxiliaries now on the society's list, there be added 664 connected with the society at Boston, and 429 with that at Philadelphia, as stated below, and 1,227 others to which the Tract Magazine is sent, the whole number of auxiliaries directly and indirectly connected with the parent society is 3,297. Some of these, however, have become inefficient, if they have not entirely ceased to act.

Visiting and Financial Secretary.—Rev. Ornan Eastman has been appointed visiting and financial secretary of the society, with special reference to planting and directing the society's

agencies, promoting the activity of auxiliaries, and obtaining funds.

Agencies.—The society has eleven different agents now engaged in collecting funds and promoting the objects of the society. To show the importance of agents, and the wide field open for their labors, it is remarked—

The census of 1820 extended, within a small fraction, over 600,000 square miles. If from this we deduct 60,000, embracing portions of the country, where the privileges of the gospel are most richly enjoyed, we have remaining 540,000 square miles of inhabited territory, probably embracing 9,000,000 of our population, more than half of whom, it is estimated by those best acquainted with the subject, are unsupplied with stated evangelical preaching. If we divide this inhabited territory into fields, each containing 500 townships of six miles square, or 180 miles in length by 100 in breadth, we have *thirty* such fields; each township embracing, on an average, 600 inhabitants, and each agent's field, 300,000.

Foreign distribution.—The Committee have appropriated and remitted the following sums for foreign distribution, viz.

For the use of American Baptist missionaries in Burmah,	\$1,000
For the use of American missionaries in China,	500
For the use of American missionaries in Bombay,	600
For the use of American missionaries in Ceylon,	500
For the use of American missionaries in Sandwich Islands,	500
For the use of American missionaries of Protestant Episcopal church in Greece,	300
For the use of American missionaries of A. B. C. F. M. on the Mediterranean,	500
For the use of Moravian Church of United Brethren,	200
For the use of Paris Religious Tract Society,	400
For the use of Lower Saxony Tract Society, Hamburg,	200
For the use of William Ropes, Esq. Petersburg, Russia,	300
Total,	\$5,000

The sum of \$44 has also been appropriated for printing an edition of 3,000 of a scripture tract, of 12 pages, in Cherokee.

The report contains a brief but very impressive view of the claims of foreign countries on the society, especially of those where American Christians have established missions, for aid in printing and distributing religious tracts, as one of the best means which God has put into the hands of his people, for diffusing a knowledge of the gospel among the unevangelized.

SIXTEENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

An abstract of the report is taken, with some abridgments, from one prepared by the secretaries of the society for the N. Y. Observer.

After noticing the death of Mr. Cornelius, the late secretary of the society, to whom under God, it, in a very great measure, owes its enlargement and efficiency, the report proceeds to

state the operations of the society during the past year.

Number of beneficiaries.—During the year now past, there have been assisted from the funds of this society, (including the Presbyterian Education Society,)—

151 young men in 11 Theological seminaries.	
279 do. 25 Colleges.	
228 do. 77 Academies.	
15 do. under private instruction.	

673 young men in 113 institutions of learning. More than one third of the whole number, as it appears from the preceding statement, are in the first stage of their education. Sixty seven are in fourteen institutions in the valley of the Mississippi.

New applicants.—The whole number of new applicants who have been received during the year, is 122, of whom 127 are members of various academies, 44 of colleges, and 51 of theological seminaries. This number is greater by 48 than were admitted last year.

Number licensed to preach the Gospel.—About sixty individuals, assisted by the society, will be licensed this year to preach the gospel. Not far from ten of the number expect to engage in foreign missions.

Amount refunded.—The amount refunded since the last annual meeting is \$1,312 77—making the whole sum within the last six years nearly \$7,000. During the preceding ten years it was about \$400.

Receipts.—The receipts for the year, as appears by the treasurer's report, amount to \$41,927 15. Of this sum \$4,325 05 were received on account of scholarships, and \$37,606 10 for current use.

Expenditures.—The amount of expenditures during the last year, was \$41,362 56, which with the debt of last year leaves at the present time, a debt upon the society of \$3,538 05.

Amount of Earnings.—The individuals assisted by the society have various opportunities to aid themselves in part, by school keeping, by performing agencies in vacations, and by manual labor. The amount earned in this way, last year, was \$15,568. Of this sum, 56 men in seven theological seminaries earned \$3,282 or \$58 on an average; 149 men in 18 colleges earned \$9,270, or \$62 on an average; 116 individuals in 47 academies earned \$3,016, or \$26 each. No earnings were reported from 352 men. The whole amount of earnings for six years past is \$55,915. In 1827, they amounted to \$6,000, last year to \$15,568.

Obligations cancelled.—During the last year, the obligations of 24 individuals, at their request, have been cancelled in whole or in part. Of this number 19 are missionaries, four foreign, and 15 domestic.

General results.—Since the establishment of the society 1,426 individuals have been aided. They may be distributed as follows:

Foreign missionaries,	26
Licensed to preach the gospel, now in this country,	460
Now under patronage, exclusive of licentiates,	620
Temporarily employed as teachers,	70
Permanently employed as instructors,	30
The number who have died, is	46
Failed for want of health,	30
Unqualified persons, most of whom after trial were dropped,	50
Number entered other professions, for various reasons,	25
Number about whom we have no recent information,	65

Of the individuals who have been licensed to preach the gospel, 92 have recently reported to the directors the following facts.

The oldest of these 92 persons is about forty years of age. They have been in the ministry from one to eleven years. Since they were connected with the society, the 92 have taught school in all 201 years. They have instructed 26,865 children. They have been instrumental of 183 revivals of religion, and of the conversion of about 20,000 persons. They now instruct in Bible classes 15,000 children and youth. They preach stately to about 40,000 persons. About 15,000 individuals in the parishes are members of temperance societies. About \$16,000 are contributed in their parishes for various philanthropic purposes. They have induced 147 youth to study for the ministry.

Closing remarks.—The number of Protestant ministers, of all denominations, in this country, is about 8,000; thus providing for 8,000,000 of the population, on the supposition that one minister has the charge of 1,000 souls; while 5,000,000 are left utterly destitute, to be the parent and germ of other thronging millions. Who is to look after their spiritual interests? 400,000 souls are added to the population of this country every year. Who is to look after them?

There is a great dearth of effective, sanctified talent in this country. There is no supernumerary force. If a breach is made in the ranks of ministers, the breach remains. The loss is seriously and for a long time felt. In an important sense it is irreparable. The fall of a minister is like the fall of a soldier in Washington's army in 1777. It is a palpable diminution of the strength of the whole force. We have a great object to accomplish in this country. We are solemnly charged with the duty of filling every portion of this land, with the spirit of Christianity—of surrounding this entire nation with a moral atmosphere, as pressing, as all-controlling on the human heart and conscience as this superincumbent atmosphere is on human bodies. But where are the men for this work? Where are the men, who, with the divine assistance, shall renovate this land—shall thoroughly purify the great mass of American sentiment, and make this nation bear, with its amazing energies, upon this whole continent, from Labrador to the South Pole. There is a noble race of men, south of us, who are perishing, every year, by millions, for want of the joys of God's salvation. Africa too—a movement might be made *inward*, this very week, on every side of that continent. The whole earth, indeed, waits for the day of redemption. If we are not faithless to our trusts, if we come up at all to our great work, the gospel will have been preached to every creature which is under heaven, before the sun of the present century shall go down.

FOURTEENTH REPORT OF THE PRESBYTERIAN EDUCATION SOCIETY.

This society was formed in November, 1818. In May, 1827, it became a branch of the American Education Society; and in May, 1831, it was re-organized as an independent institution, embracing all part of the United States, except New England. After the resignation of the Rev. Mr. Cornelius, the Rev. William Patton was appointed secretary, and Mr. J. J. Owen, assistant secretary. This society has adopted

the same rules in respect to the qualifications of candidates, the appropriation of its funds in the way of loan, and the system of visitation, which were adopted by the American Education Society.

Beneficiaries.—There have been assisted by the Society during the past year:

65 young men in	8 theological seminaries.
87 do.	13 colleges.
114 do.	30 academies.

Total 266 do. 51 institutions of learning, within the bounds of the Presbyterian church; whose residencies are in twenty different states of the Union, and two foreign countries.

One hundred and twenty-six new applicants have been received during the year. More than one half of these are in academies, preparing to enter college; and what is highly interesting, sixty-seven are in fourteen institutions in the valley of the Mississippi.

Nineteen young men, in theological seminaries, under the patronage of the society, will terminate their course of study this year, and enter upon the sacred duties of the ministry.

One beneficiary has died during the year, and the patronage of the society has been withdrawn from three.

Most of the young men under the patronage of the society have been visited by the secretaries and local agents during the past year.

Earnings of beneficiaries.—The returns of the year exhibit a cheering result of the efforts of the young men to support themselves. From the reports it appears that,

25 students, in 5 theological seminaries, have earned,	\$918 46
40 students, in 4 colleges, have earned,	936 21
29 do. in 13 academies, have earned,	1,027 47
54 students have earned, in various ways,	\$2,882 14

In one of the western institutions 26 young men, under the patronage of the society, pay for their whole board by manual labor; which, if their board be reckoned at \$1 per week, and the academic year to consist of 40 weeks, would amount to \$1,040. Let this be added to the above amount of earnings, regularly reported, and the total sum would be \$3,922 14. The whole amount earned by the young men, in various ways, during the year, is not less than \$5,000.

Receipts and expenditures.—The total receipts of the year, including the balance in the treasury, is \$16,736 12. Of this sum there have been appropriated during the year, to the young men assisted, \$13,026; for other purposes, to wit, salaries of secretary, treasurer, and agents, and incidental expenses, \$3,324 19, making a total of expenditures, \$16,350 19, and leaving a balance in the treasury of \$385 93.

Agents.—Permanent agents have been appointed for districts including nearly the whole of the middle, western and southern states. A number of temporary agents are also employed. The operations of the society are increasing in extent and efficiency, and its prospect of contributing greatly to increase the number of ministers is very encouraging. The society is pledged to afford aid to every applicant having the requisite qualifications.

FOURTH ANNUAL REPORT OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

THE American Seamen's Friend Society was designed to be a national institution, that might serve as a bond of union, and a medium of co-operation, among all the local institutions which it was anticipated would arise throughout our country.

Mariner's Churches.—Houses of public worship for mariners have been established on the seaboard—one in Portland, two in Boston, one in New Bedford, one in New London, one in New York, two in Philadelphia, one in Baltimore, one in Charleston, one in Savannah, and one in New Orleans. And on the rivers, lakes, or canals, preachers have been employed more or less steadily, at Louisville, Buffalo, Rochester, Albany, and Oswego. Other places will be supplied as soon as preachers can be obtained.

At several of the places just mentioned improved boarding-houses for seamen have been established, together with nautical schools and register offices. Revivals of religion have been experienced, and great progress has been made in regard to temperance. Most of the whale ships and many vessels engaged in trade are navigated without the use of ardent spirits. An important reform in this respect has been proposed by the Secretary of the Navy. It has been warmly seconded by many officers, and has been carried into effect among seamen to a very encouraging extent.

Agencies.—Rev. Joshua Leavitt, secretary and general agent of the society, has resigned his office, and the Rev. Joseph Brown, heretofore seamen's preacher in Charleston, has been appointed to fill his place.

Preachers in Foreign Ports.—The society have recently appointed three missionaries to seamen in foreign ports—Rev. Edwin Stevens to Canton, in China, Rev. Flavel S. Mines to Marseilles, in France, and Mr. John Diell, in Honolulu, Sandwich Islands. The committee also desire to send missionaries to Rio Janeiro, Smyrna, and St. Petersburg.

Publications.—The Sailor's Magazine continues its usual circulation; a new edition of the Sailor's Hymn-book is just going to the press, and the volume of sermons for seamen, heretofore proposed, is in progress.

Funds.—The income of the society for the past year has been \$5,679; and the expenses \$5,441.

FOURTH ANNUAL REPORT OF THE AMERICAN PEACE SOCIETY.

THE Calamet, a new and enlarged work, has been substituted for the Harbinger of Peace; 1,000 copies of a dissertation on a congress of nations has been distributed, a premium of \$500

for the best dissertation, and \$100 for the second best, has been offered by the society, and a considerable number of pieces have been handed in, but the adjudication has not yet been made, and the way is still open to receive farther competition. About 700 signatures have been obtained during the year, chiefly among influential literary men in our colleges, to a memorial to congress on the same subject, (the congress of nations.) A premium of \$100 has been offered through the Tract Society, for the best tract on the duty of Christians to abolish the custom of war. The agent of the society has delivered lectures in many of the principal towns in the New England states. A considerable number of life members have been added, chiefly among our literary characters and clergy; and many annual subscribers obtained. The operations of the society have been conducted hitherto without expense, and all their funds have been devoted to the circulation of books and tracts.

SIXTH ANNUAL REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

THE following abstract was taken with some abridgements from the Home Missionary.

It is estimated, that two thousand churches, of different denominations, in the United States, have been visited with revivals of religion, within the last twelve months, and that not less than one hundred thousand souls have been converted. Here is exhibited the brightest aspect of the providential government of God over this world. And here has been especially felt the influence of the American Home Missionary Society. While the field of its operations has been much enlarged, and the number of its missionaries increased, it has been chosen of God, as the instrument of salvation to many souls. So signal, in this respect, have been its triumphs, that the executive committee, in presenting their sixth annual report, would not feel that they had duly honored the divine grace, which has accompanied their operations, should they fail to designate the year which is now past, as characteristically a year of revivals of religion.

Missionaries and fields of labor.—From the preceding details it appears, that the whole number of missionaries and agents employed by this society during the year, is 509; and the number of congregations and missionary districts, aided in their support, 745. Of the missionaries and agents enumerated, 351 were in commission at the commencement of the year; a large proportion of whom have been re-appointed, and are still in the service of the society. The remaining 158 have been new appointments, during the year, making in all, 509.

Of the whole number thus employed, 347 are settled as pastors, or are employed as "stated supplies," in single congregations; 131 divide their labors between two or three congregations; and 31, including agents, have been employed on larger fields. Thus distributed, the missionaries of this society, during the year, have probably preached the gospel, with more or less frequency, to more than 700,000 people, and to a large portion of these, their ministry has been constant. The amount of ministerial labor reported as performed within the year, in the service of this society, is three hundred and sixty-one years and five months.

Receipts and expenditures.—The amount actually paid out from the treasury during the

year, including office rent, secretary's salary, and all the incidental expenses of the society, is \$52,808 39, which is more, by \$5,550 79, than the payments of the previous year. Yet, this amount distributed among 509 missionaries and agents, would divide the average sum to each of only \$103; and, deducting the amount paid to several agents, and to a number of missionaries in distant and frontier stations, who derive almost their whole support from the society; it affords not more than about \$100 for each year of ministerial service actually performed. The invariable rule has been, to appropriate, in each case, the smallest sum, which, after due inquiry, has seemed sufficient to enable the congregation aided, to sustain the minister of its choice.

The balance in the treasury at the beginning of the year was \$877 13, and the society was then under obligations to missionaries and agents \$367 85. The receipts of the society, during the last year, as appears from the treasurer's report, have exceeded those of the preceding year, \$2,174 52, and the expenditures have increased \$5,550 78. This leaves the treasury overdrawn at the present time, \$2,509 14; and in addition to this, the committee are under engagements to missionaries now in the field \$36,644 50, making the whole amount, a part of which is now due, and the whole of which is pledged to be paid within the coming twelve months, \$39,153 64.

The report contains a table showing the amount received from each state and territory, the amount pledged to each, with the number of missionaries and congregations aided in each.

The whole number aided by this society, west of the Alleghany mountains, since our last anniversary, has been 177; and the whole number employed there, since the organization of this society, has been 240; which is nearly one half of the Presbyterian ministers on that extended field, embracing eleven states and parts of states, with a population of nearly 4,000,000, in several sections of which, nearly their whole supply has been derived from this society. In Missouri, there are now 18 Presbyterian ministers, and 13 of them have been sent there, or aided by the A. H. M. S. Illinois has now 32 Presbyterian ministers, and 23 of them are, or have been missionaries of this society, and 19 are now in commission in that state. Michigan Territory has 18, and 15 of the same have been sent there, or aided from the same source.

Results.—The number of Sabbath schools actually reported, has been 544, embracing 19,690 scholars. The whole number of children and adults thus instructed, under the care of the missionaries, has probably exceeded 30,000.

Bible classes, also, have been gathered in the congregations aided, almost without any exception. The number of such classes reported, has been 239, embracing 3,711 pupils, and more than 7,000 have probably been thus instructed.

Temperance societies have been organized in most of the congregations assisted, and 36,402 subscribers to the principal of total abstinence from intoxicating drinks, have been reported. More than 60,000 have probably been thus enrolled, within the field of our labors.

One hundred and eighty-seven of the churches reported have been blessed with special revivals of religion, which have resulted in the hopeful conversion of more than 8,000 souls. The whole number of conversions reported is 9,432, of whom

6,126 have been reported already added to the churches, on profession of their faith. The number reported as added by letter has been 1,364, making the whole number reported as added to the churches aided, during the last year, 7,490. But these reports have been necessarily very defective. The probable number added to the churches aided, since our last anniversary, has been more than 8,000, and the number of hopeful conversions, under the labors of our missionaries, not less than 10,000.

ANNIVERSARIES OF SOCIETIES.

SEVENTH ANNUAL MEETING OF THE PRISON DISCIPLINE SOCIETY.

The society convened in Park-street church, May 28, John Tappan, Esq., one of the vice presidents, presiding. After reading of the scriptures and prayer, the report of the treasurer was read by Mr. Charles Cleveland, and that of the managers by Rev. Louis Dwight, the secretary, and addresses delivered by Hon. A. H. Everett, and Rev. John Pierpont.

FIFTH ANNUAL MEETING OF THE AMERICAN TEMPERANCE SOCIETY.

The society convened in Park-street church, May 30th. Hon. Samuel Hubbard, one of the vice presidents, presided. The report of the society was read by the Rev. Dr. Edwards. And resolutions were moved and addresses made by Rev. Mr. Malcolm, Rev. Mr. Chickering, and Rev. Dr. Hewit. Mr. Chickering's address was aimed principally at the promotion of temperance among young men, and Dr. Hewit urged with great force the necessity of carrying the temperance reform through the nations of Europe, and the importance of appointing an agent for the accomplishment of this object.

THIRD ANNUAL MEETING OF THE NORTHERN BAPTIST EDUCATION SOCIETY.

The meeting of the society was held May 29th, Rev. Dr. Sharp, in the chair. The annual reports were read by Mr. John B. Jones, the treasurer, and Rev. Mr. Thresher, the secretary. Addresses were made by Rev. R. E. Pattison, Rev. Addison Parker, Rev. Mr. Freeman, and Richard Fletcher, Esq.

SECOND ANNUAL MEETING OF THE DOCTRINAL TRACT AND BOOK SOCIETY.

The third anniversary was held May 30th, Rev. Leonard Woods, D. D. in the chair. The reports of the executive committee and treasurer were read, and ordered to be passed. It was voted that the society hereafter be called the American Doctrinal Tract Society.

**EIGHTEENTH ANNUAL MEETING OF THE
AMERICAN TRACT SOCIETY, AT BOSTON.**

THE society met in Park-street church, May 30th. Hon. William Reed, president, in the chair. The annual report was read by Mr. James L. Kimball. Addresses were delivered by the Rev. Mr. Barstow, Rev. Mr. Storrs, Rev. Mr. Bardwell, and Rev. Mr. Eastman. A collection was taken up, and a subscription commenced to aid in distributing tracts in foreign countries.

SEVENTH ANNIVERSARY OF THE MASSACHUSETTS SABBATH SCHOOL UNION.

THE society was convened in the Baptist meeting-house, Federal-street, May 31st. Hon. William Reed presided. The annual report was read by Rev. Artemus Bullard, the late secretary. Resolutions were moved and seconded by Rev. Mr. Bullard, Mr. Bannister, Rev. Mr. Grosvenor, Rev. Mr. Warne, Rev. Mr. Fisher, Rev. Mr. Holroyd; Rev. Dr. Edwards, and Rev. Dr. Fay. This Union, in which the Congregationalists and Baptists have been united, has been dissolved, and instead of it a distinct society formed by each of those denominations.

**EIGHTH ANNIVERSARY OF THE AMERICAN
SUNDAY SCHOOL UNION.**

THE annual sermon before the board of managers in the first Presbyterian church in Philadelphia, was delivered by the Rev. Charles Hodge, professor in the Princeton theological seminary, May 21st. On the following day the society met to transact its annual business, Alexander Henry, Esq., the president, in the chair. The treasurer, Paul Beck, Esq., read his report, and the annual report of the board of managers was read by one of the secretaries. Resolutions were moved and seconded by the Rev. Mr. Beman, of the Presbyterian church, Mr. J. H. Taylor, of the Episcopal church, Professor Schmucker of the German Lutheran church, Rev. Mr. Wolle, of the Moravian church, Robert

J. Breckenridge, Esq., Rev. Mr. Bascom, of the Methodist Episcopal church, and Rev. Mr. Lindsey, of the same church.

**TWENTY-FOURTH ANNUAL MEETING OF THE
BIBLE SOCIETY OF PHILADELPHIA.**

THE meeting was held May 2d, Rt. Rev. bishop White presiding. The annual report was read by Rev. Mr. Boyd. Resolutions were moved and seconded by Rev. Dr. Capers, Rev. Dr. Green, Rev. Mr. Tyng, Rev. Mr. Brantly, and Rev. Mr. Boyd.

**GENERAL ASSEMBLY OF THE PRESBYTERIAN
CHURCH.**

THE sessions of this body commenced in the first Presbyterian church, in the city of Philadelphia, May 17th, when the Rev. N. S. S. Beman, of Troy, N. Y., moderator of the last general assembly, preached the opening sermon. The Rev. James Hoge, D. D. was chosen moderator, and Rev. Philip C. Hay was chosen temporary clerk. The ordinary business of the assembly was transacted, and the reports of the General Assembly's Board of Missions, Board of Education, and of the Theological Seminary at Princeton, were presented and acted upon. The assembly continued in session until June 1st, when it adjourned.

**GENERAL SYNOD OF THE REFORMED DUTCH
CHURCH.**

THIS body met at the Collegiate Reformed Dutch church, in the city of New York, June 6th, and was opened with prayer by the Rev. John Gosman, president of the last synod. Forty ministers and twenty-seven elders were present as delegates. The Rev. Isaac Ferris, of Albany, was chosen president, and Rev. A. H. Dumont and the Rev. Gustavus Abeel, chosen secretaries. The annual sermon on missions was preached on the 10th, by the Rev. Mr. Ferris.

Miscellanies.

**NARRATIVE OF THE STATE OF RELIGION
WITHIN THE BOUNDS OF THE PRESBYTERIAN CHURCH.**

THE following paragraphs are extracted from the narrative presented to the assembly during the late session. The whole narrative presents a very condensed and interesting view of the state of religion and of the progress and influence of religious and benevolent institutions in all parts of the country during the past year.

After noticing the dark and discouraging prospects of the previous year, and the formidable

obstacles with which religion had to contend, the narrative proceeds to give a view of the revivals of religion which have prevailed.

It is our delightful privilege to report, that sixty-eight presbyteries have been blessed with the special influences of the Holy Spirit, reviving the churches, and bringing perishing sinners to the saving knowledge of the truth. In these highly favored presbyteries, about seven hundred congregations are reported as having been thus visited in rich mercy. In many of these places, thus refreshed by the showers of divine grace, the displays of the power of the gospel

have been glorious, almost beyond example. Several presbyteries have had their whole territory pervaded by an heavenly influence, and every congregation has become a harvest field for the ingathering of souls to the fold of the good Shepherd. The following list includes those presbyteries, which have been distinguished by a mighty prevalence of the work of God, viz.

Londonderry, Champlain, Troy, Albany, Columbia, Watertown, Oswego, Oneida, Otsego, Cortland, Chenango, Delaware, Cayuga, Geneva, Buffalo, Detroit, Hudson, North River, Newark, Elizabethtown, District of Columbia, Ontario, Chillisnothe, West Hanover, Lexington, Niagara, Hopewell, Georgia.

These bodies send us the animating message, that all, or nearly all, their churches have enjoyed a precious season of revival.

The following presbyteries report a very interesting work of grace, within their respective bounds, extending, however, only to a part of their congregations.

Tioga, Bath, Bedford, New York, New York, 3d, Long Island, Onondaga, Huron, Portage, Grand River, Ohio, Steubenville, Newton, Susquehanna, Philadelphia, Newcastle, Carlisle, Huntingdon, Erie, Cleveland, Cincinnati, Athens, Miami, Oxford, Madison, St. Louis, Trumbull, St. Charles, Ebenezer, Charleston Union, Shiloh, Muhlenburg, Winchester, Orange, North Alabama, Louisville, Concord, Tombigbee, Union, South Alabama.

Thus the voice of praise and thanksgiving is heard from our most distant borders. An harmonious testimony comes from the north and the south, the east and the west, proclaiming that the past has been a year of the right hand of the Most High.

The narrative then proceeds to notice some of the characteristics of these revivals and the peculiar circumstances that attended them.

One of these is the general extension of this work of grace. Formerly, it was a prevalent opinion, that some places and some communities were so entirely occupied and strongly fortified by the enemy, that no rational hopes could be cherished, that they would ever rejoice in the presence and power of the Holy Spirit. So that in reference to the existence of a work of grace in such localities, we have been ready to say *if the Lord would make windows in heaven, might such a thing be!* But these conclusions of unbelief have been put to shame, by the easy conquests which divine love has recently achieved, in the very strong holds of proud infidelity over the congregated forces of the world, the flesh, and the devil.

A second trait in these revivals is the conversion of large numbers of men of talents, wealth, political eminence, and influence—the class of men who have more rarely been included among the subjects of revivals, and who have too often been considered beyond the reach of religious influence. Large numbers of these men, in many places, have during the past year been hopefully converted to God.

One more distinctive trait in the work of grace, with which our churches have been so extensively blessed, is found in the resistless

energy which has accompanied it. Several of our reports recount such triumphs of grace, over all opposition, as have rarely been witnessed. So overpowering have been the manifestations of the divine presence, in some places, that hardly a single adult, in a whole community, remained unaffected. Large congregations have been brought by the mighty power of God, anxiously to inquire with one united voice, *what must we do to be saved?*

We cannot omit to mention the extraordinary extension of this gracious influence. From the shores of the northern lakes to the plains of Florida; from the Atlantic border, to the banks of Missouri, we hear one united testimony, that the Lord hath appeared to build up Zion. In the crowded city, and the forest wild—in the halls of legislation, and the cottages of the poor, in the circles of refined elegance, and the cabins of servitude—among men of letters, and savages of the forest, there has been one pervading influence, one indiscriminate transformation of character. *They do all speak in our own language the wonderful works of God.*

In regard to the means which have been used in promoting these revivals the narrative states that the regular and faithful ministry of the word, protracted meetings, prevalence of temperance, and various labors for instructing children and youth have been peculiarly blessed.

We notice only one thing more in the reports of revivals, and that is the mighty power with which the simple truths of the gospel have been attended. We have been too prone to believe, that the champions of infidelity were only to be encountered by subtle and skillful argumentation—that the pride of unsanctified intellect was only to be humbled by triumphant reasoning; and that the fortresses of high minded impenitence, were only to be successfully assailed, by the combined forces of learning and eloquence. But the experience of the past year has made us wiser. We have had a practical comment upon that inspired declaration—*not by might, nor power, but by my Spirit, saith the Lord.*

Who can estimate the precious influence which must be exerted by these seven hundred renovated churches, upon the whole population of our country—upon present and future generations? What energy of moral power is thus imparted to the cause of truth. How many fountains of salvation are thus opened to gladden the dry and thirsty land. The fruits of this astonishing work of grace are valuable to the church and the world, beyond all human computation. In numerous communities, the predominating influence is now consecrated to the cause of God.

Similar revivals have prevailed within the bounds of other ecclesiastical bodies in correspondence with the General Assembly. The General Association of Connecticut reports that almost all its churches have been visited by the influences of the Spirit, and that the most desirable results have followed. The General Association of Massachusetts reports that more than two hundred churches in connection with that body have enjoyed the effusions of the holy Spirit, and that more than six thousand souls have professedly passed from death to life.

Favorable reports were received also from other ecclesiastical bodies. The Holy Spirit has descended on several colleges. Yale college in particular has been signally blessed, and 190 of its students are now members of the church of Christ.

The narrative proceeds to state that the various religious and benevolent institutions have

been conducted during the year with increasing vigor and success; and that their benign influence is felt more and more on our own and other lands. Sabbath schools, Bible classes, and temperance associations have been organized to a very great extent in towns and churches, and their number and good effects are increasing and becoming more visible to all.

American Board of Commissioners for Foreign Missions.

EMBARKATION OF MISSIONARIES.

THE Rev. George W. Boggs, of South Carolina, lately a member of the Theological Seminary, Princeton, destined to the Bombay mission, with Mrs. Boggs, embarked on the 28th of May, at Salem, on board the ship *Black Warrior*, John Endicott, Jr. captain, bound to Bombay.

MISSION TO THE JEWS IN TURKEY.

MR. Schaeffler, whose ordination and departure for France were noticed at p. 397, of the last volume, left Paris on the 9th of April, where he had spent the preceding three months, enjoying the peculiar facilities afforded in that capital for prosecuting the studies requisite in his peculiar field of labor. On the first of May he left Stuttgart, in Germany, his native city, and proceeded to Vienna, expecting to go from thence, by way of the Danube and the Black Sea, to Constantinople, which will probably be the place of his residence.

GENERAL AGENCY FOR THE WESTERN STATES.

THE Rev. Artemas Bullard, late secretary of the Massachusetts Sabbath School Union, has been appointed General Agent of the Board for the western states, and is expected to remove to Cincinnati and enter on the duties of his office early next fall.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—*The Auxiliary of Boston and Vicinity* held its twenty-first anniversary in Park-street church, May 31st, John Tappan, Esq., president, in the chair. The report was read by the Rev. George W. Blagden. Resolutions were moved and seconded by Rev. H. Bardwell, Rev. O. Eastman, Rev. Dr. Beecher, Rev. D. Phelps, and the Hon. William Reed. The first three of whom addressed the meeting. The following resolutions were adopted.

Resolved, That the sacrifices and toils voluntarily sustained by our missionary brethren in prosecuting their work among the heathen, claim our sympathies; and demand from us corresponding sacrifices and efforts in the same cause.

Resolved, That, in view of the shortness of human life, the rapidity with which the heathen are passing into eternity, and the immense numbers to whom Christ has not yet been made known, Christians are under solemn obligations to promote the work of sending them the gospel with more vigor and despatch.

It having pleased the Lord during the past year to remove by death the Rev. Elias Cornelius, late secretary of the American Board of Commissioners for Foreign Missions, whose last labors were given to this auxiliary, and by whose very solemn and affecting manner of presenting the claims of the heathen our receipts are so much augmented above those of the preceding year;

Resolved, That we desire to be solemnly admonished and humbled by the repeated chastisements with which the Parent Board has been visited; and to realise that the members of this auxiliary, and all the patrons of the Board, are called upon for more fervent prayer, more liberal donations, and a deeper feeling of personal responsibility, that the missionary cause may not only be sustained, but may advance with increasing power.

The Auxiliary of Berkshire County held its 7th annual meeting at Lenox, June 13th, the Rev. Dr. Hyde, of Lee, presiding. Reports were read by the secretary and treasurer, and addresses were delivered by Rev. E. W. Dwight, B. Sheldon, Esq., Rev. J. W. Yeomans, Rev. H. B. Hooker, and Mr. J. Dudley, members of the auxiliary, and by Rev. A. Bullard, one of the general agents of the Board. Rev. William A. Hawley, Hinsdale, Secretary; Mr. Rodolphus Colton, Lenox, Treasurer.

NEW HAMPSHIRE.—*The Auxiliary of Strafford County* held its annual meeting at Gilmanston, May 17th. Reports were read by the treasurer and secretary, and accepted; and addresses were made by Rev. Messrs. Merrill, Willey, and Young. These gentlemen, with the secretary, were appointed agents for visiting the several associations composing the auxiliary, at their next annual meetings.—Rev. Joseph Lane, Meredith Village, Secretary; Asa Freeman, Esq. Dover, Treasurer.

FORMATION OF AN AUXILIARY.

OHIO.—At a meeting of the friends of foreign missions in Geauga county, held at Claridon, an auxiliary was formed, and the following gentlemen were elected officers, viz.

Hon. Peter Hitchcock, Burton, President;
Rev. William M. Adams, Painsville, V. President;
Rev. Myron Tracy, Claridon, Secretary;
Dr. John H. Matthews, Painsville, Treasurer.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Barnstable co.* Brewster, Gent. and Lad. Asso. Rev. S. Williams, Pres. A. Crosby, V. Pres. Robert Crosby, Sec. B. Freeman, Treas. May 14.

Orleans. Gent. Asso. Rev. J. M. C. Bartley, Pres. J. Doane, V. Pres. B. Seabury, Treas. W. Myrick, Sec. May 11.

Truro. Gent. Asso. Officers not reported.—Lad. Asso. Officers not reported. Jan.

Onto. Portage co. Edinburg. Association organized, officers not reported.

Twinsburg. Gent. Asso. Nathaniel Wilcox, Pres. Joel W. Thompson, V. Pres. Rev. Samuel Bissell, Sec. Elisha Lane, Treas.—Lad. Asso. Mrs. Fanny R. Parmele, Pres. Miss Julia Mills, V. Pres. Mrs. Frances Bissell, Sec. Mrs. Hulder Wilcox, Treas.

Trumbull co. Johnstown, Rev. Oslas S. Ellis, Pres. Nathan Webb, Sec. Daniel Hine, Treas.

Kinsman. Rev. Isaac M'Ilvaine, Pres. and Sec. John Andrews, Treas.

Vernon. — Sutfill, Pres. Henry Sutfill, Sec. Asa Haynes, Treas.

Ashtabula co. Andover, Dea. Carpenter, Pres. — Lyman, Esq. Sec. Sela Merrill, Treas.

Morgan. Rev. Ward Child, Pres. G. W. Sec.

Rome. Elijah Crosswell, Pres. Erastus Chester, Sec. David Walkley, Treas.

Kingsville. Rev. Henry T. Kelly, Pres. Jonathan Gillet, Tr.

Geauga co. Madison and Unionville, Gent. Asso. Jason Olds, Pres. C. Cunningham, Sec. Caleb S. Stratton, Treas.—Lad. Asso. Mrs. Elvira Stratton, Pres. Miss Electa Tappan, Sec. Miss Elizabeth Bidwell, Treas.

Hampden. Robert Brown, Pres. Louis G. Maynard, Sec. Jonathan Maynard, Treas.

Huntsburg. Dea. Clark, Pres. Paul Clapp, Sec. Dea. Witter, Treas.

Claridon. James Preston, Pres. Asahel Kellogg, V. Pres. Rev. Myron Tracy, Sec. John D. Ensign, Treas.—Lad. Asso. Miss Sophia Taylor, Pres. Miss Loanna Ensign, V. Pres. Mrs. Sarah W. Tracy, Sec. Miss Minerva Cowles, Tr.

Donations.

FROM MAY 16TH, TO JUNE 15TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Addison, Miss. so.	21 60
Salisbury, Miss. so.	14 00
Weybridge, Miss. so.	6 45—42 05
<i>Ashtabula co.</i> O.	
Andover, Mon. con.	3 53
Austinburg, Asso.	36 97
Geneva, Rev. P. Pratt,	1 00
Jefferson, Asso.	2 50
Morgan, Asso.	5 06
Rome, J. D. Hawley,	3 00
Williamsfield,	2 58—54 64
<i>Boston and vic.</i> Ms. C. Stoddard, Tr.	
Boston, Bowdoin st. Gent.	
1,152,25; la. 186;	1,338 25
Green-st. Gent. 101; la. 52,67;	153 67
Old South, Gent. 822,67; la.	
264,18;	1,106 85
Park-st. Gent. 1,302,50; la.	
259,77;	1,562 27
Pine-st. Gent. 261,50; la. 86,14;	347 64
Salem chh. Gent. 1,034; la.	
207,10;	1,241 10
Union chh. Gent. 684; la.	
407,55;	1,091 55

United mon. con.	823 41
Coll. at ann. meeting,	105 76
Coll. in sch. for hea. chil. 4;	
do. in sab. sch. 25c.	4 25
	7,774 75
South Boston, Gent.	118 57
Cambridgeport, Mon. con.	48 12
Charlestown, Gent. 34,75; mon.	
con. 64,82;	99 57
Medford, Gent. 117,93; la. 60;	177 93
Newton, W. par. Mon. con.	27 58
	8,246 52
Ded. am't ack. in Oct. Feb. and May,	3,200 00—5,046 52
<i>Cumberland co.</i> Me. W. C. Mitchell, Tr.	
Chesterville, E. M. for wes.	
miss. 7; G. M. 2;	9 00
Cumberland, Gent. 20; la. 25,63;	
juv. asso. 8,63; mon. con. 11;	69 57
C. Prince, dec'd, 4,31;	
North Yarmouth, 2d par. Gent.	
20,42; la. 30; mon. con. 16,03;	72 16
young men's pray. circle, 5,71;	18 00
Standish, Gent. 6; la. 12;	13 06—182 39
Westbrook, Mon. con.	
<i>Essex co.</i> Ms. J. Adams, Tr.	
Boxford, 1st par. La.	26 82
Manchester, Gent. and mon.	
con.	10 00—36 82
<i>Franklin co.</i> Vt. H. James, Tr.	
Enosburgh, Gent. 10,40; la. 13,86;	24 26
St. Albans, La.	100 00—124 26
<i>Geauga co.</i> O.	
Bainbridge,	2 76
Painesville, Individ. 5,31; av. of	
m. flock, by S. F. 4; an indiv.	9 56—12 32
25c.	
<i>Grafton co.</i> N. H., W. Green, Tr.	
Bristol, Mon. con.	13 05
Campton, Mon. con. 26,20; M.	
T. 27c.	27 07—40 12
<i>Lincoln co.</i> Me. W. Rice, Tr.	
Edgecomb, Mon. con.	17 00
Warren, Asso.	44 06
Wiscasset, Mon. con. in 1st	
cong. so.	23 00—84 06
<i>Litchfield co.</i> Ct. F. Deming, Tr.	67 00
<i>Merrimack co.</i> N. H., S. Evans, Tr.	
Canterbury, La.	13 33
Concord, W. par. Gent.	5 09
Heniker, Gent. 46,90; la. 42,50;	
mon. con. 26;	115 40
Hopkinton, Gent.	17 64
Warner, Gent.	5 00—156 46
<i>Morris co.</i> N. J., J. M. King, Tr.	
Bottle Hill, Mon. con. in presb.	
chh.	5 00
Mendham, Gent. 30,12; la. 28;	58 12
Morris, La.	12 18
Troy, Evang. sew. so.	19 00—94 30
<i>New Haven city,</i> Ct. C. J. Salter, Tr.	
Mon. con. for June in 3d	
cong. so. 4,45; do. in 1st and	
united so's, 27,58;	32 03
<i>New York city and Brooklyn,</i> W.	
W. Chester, Tr.	873 99
<i>Oneida co.</i> N. Y., A. Thomas, Tr.	
Brookfield, Mrs. M. B. 1,50; av.	
of beads, 3,09;	4 59
New Hartford, Mon. con. in	
presb. so. 11,58; Mrs. C. R. 4;	15 58
Richland, Mon. con.	7 63
Right hand,	5 00
Utica, Ref. D. chh. 49,34; benev.	
asso. of 1st presb. chh. and so.	149 34
100;	7 35—189 49
Virgil, N. Bouton,	
<i>Pilgrim aux. so.</i> Ms. G. Russell, Tr.	
Carver, Chh.	31 00
Plympton, Gent. 14; la. 28,35;	42 35—73 35
<i>Plymouth co.</i> Ms.	
Mon. con. in united chhs.	182 62

Portage co. O.

Atwater,	6 75
Aurora,	10 37
Charlestown, 6,57; la. 3,97;	10 54
Deerfield,	15 75
Edinburgh, Gent.	2 25
Franklin,	30
Hanford, Indiv.	3 25
Hudson, Mon. con. 10; asso.	
13,25; Rev. C. B. Storm, 5; Rev.	
B. Green, 5; mon. con. 34;	
Rev. A. R. C. 2; juv. sew. so.	
for Indian chil. 2,06;	71 91
Middlebury, 2,55; C. P. 1;	3 55
Nelson, La. 1,50; m. box, 5,81;	
Indiv. 3,80;	11 11
Palmyra,	1 25
Randolph,	2 68
Ravenna,	2 00
Springfield,	3 31
Tallmadge, Gent. 21,87; la. 27;	48 87
Twinsburg, Gent. 6,62; la. 2,90;	9 52
Windham, La. 7,10; mon. con.	
4,44;	11 54—215 04
Rockingham co. west, N. H., W.	
Eaton, Tr.	
Candia, Gent. 39,75; la. 28,30;	68 05
Chester, Gent. 20; la. for Joel R.	
Arnold, in Ceylon, 30; a	
friend, 1;	51 00
West Chester, Gent. 15; la. 15;	30 00
Windham, Gent. 31,30; la. 28,68;	
mon. con. 23,86;	83 84
	232 89
Ded. expenses paid by aux. so.	55—232 34
Stratford co. N. H., A. Freeman,	
Tr.	
Coll. at ann. meeting,	16 48
Dover, Mon. con.	1 54
Durham, Asso.	14 00
Gilmanton Village, Ladies,	2 75
Meredith Village, Mon. con.	5 19
Rochester, Mon. con.	16 24
Sanbornston, Asso.	2 45—58 65
Taunton and vic. Ms. H. Read, Tr.	
Assonet, Miss. so.	7 16
Sekonk, Gent. and mon. con.	27 57
Taunton and Middlebury Pre-	
dict, Non. con.	14 23—43 96
Trumbull co. O.	
Braceville,	8 25
Canfield,	25
Elsworth,	1 07
Farmington, Gent. 4,63; la. 2,62;	7 25
Fowler,	2 36
Greene,	3 21
Gustavus,	3 30
Hartford, Gent. for Brainerd,	7 00
Johnstown, Asso.	8 50
Kinsman, 4,75; mon. con. 12;	16 75
Mesopotamia,	2 64
Milton, R. Russell,	3 00
Vernon,	8 33
Vienna,	1 93
Warren,	8 30
Youngstown,	19 32—83 46
Windsor co. Vt. D. Peirce, Tr.	
Edgerton, Mr. Fay, dec'd,	4 00
Norwich, N. par. Gent. 11; la. 12;	23 00
Woodstock, N. par. Mon. con.	8 23—35 23
Worcester co. Central, Ms. H.	
Wheeler, Tr.	
Worcester, Mon. con. in Rev.	
Mr. Miller's so.	100 00
York co. Me. C. W. Williams, Tr.	
Kennebunk, 2d par. La. 17,56;	
mon. con. 32,44; to constitute	
the Rev. BENJAMIN GREEN, of	
Hudson, O. an Honorary Mem-	
ber of the Board,	50 00
Kennebunkport, Aux. so.	26 53
Saco, Mon. con. 42; la. 37; sab.	
sch. for sab. sch. inst. among	
the hea. 5,75;	84 75—161 28

Total from the above Auxiliary Societies, \$8,287 38

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y., S. Van Rensselaer, 100;	
2d Ref. prot. D. chh. 75,62; 3d presb.	
chh. 4,96; 4th presb. chh. 50;	230 58
Alexandria, Pa. Aux. miss. so.	20 00
Alleghanytown, Pa. M. box of a lady,	7 00
Alma, Me. Mon. con.	10 00
Andover, Ms. A friend, for Eli Northam	
and Jerusha Northam in Ceylon, 40;	
cent. so. for ed. hea. chil. at Green Bay,	
5,70; W. H. T. 87c.	46 57
Athens, Ga. Mon. con. in presb. chh. 34;	
E. L. Newton, 5; indiv. 30,50; a friend,	
1; dona. 50c. (ded. for exchange, 1,06;)	69 94
Attica, N. Y. Rev. B. I. Lane,	50
Aurora, N. Y., Mon. con. in 1st presb.	
chh.	20 00
Baltimore, Md. Mon. con. in 2d presb.	
chh. for support of Rev. Richard Arm-	
strong, missionary,	213 56
Bangor, Me. An indiv. at mon. con.	2 00
Bath, Me. A friend,	10 00
Bedford, Pa. Cong.	25 00
Belmont, Pa. Mon. con. in presb. chh.	5 00
Blairs Gap and Frankstown, Pa. Indiv.	
Boston, Ms. La. Jews so. for ed. Jewish	
chil. in Bomoay, 100; for trans. of	
scriptures and cir. of relig. tracts	
among the Jews in Palestine, 100; Sa-	
lem youths' asso. in North Bennet-st.	
sab. sch. for sab. sch. at the Sandw.	
Isl. 15,57; a lady, by Rev. A. B. 3;	218 57
Brookfield, Ms. A gent.	3 00
Brookline, Ms. Mon. coll. for ed. in	
Greece,	11 33
Brunswick, Me. Fem. miss. asso.	33 50
Caledonia, N. Y., J. McVean,	8 00
Camden, Me. Fem. asso.	13 25
Canada, A friend,	40 00
Candia, N. H. Miss S. Clay,	50 00
Champlain, N. Y. Benev. so.	25 00
Charleston, Va. Mon. con. in presb. chh.	7 00
Chester, N. H. Fem. united indus. so.	2 31
Cincinnati and vic. O. By J. Mahard,	
Cincinnati, Mon. con. in 1st presb.	
chh. 13,15; coll. in do. 32; indiv. 11,50;	
coll. in 2d presb. chh. 84,60; Miss S.	
M. 2; Chillicothe, 1st presb. chh. 7,06;	
E. and M. S. for Ceylon miss. 1; E.	
and T. S. for do. 1; Indian Creek, 10;	162 31
Cincinnati, N. Y. Mon. con.	10 00
Conneauttee, Pa. Cong.	4 50
Danville, Pa. Fem. miss. so.	34 00
Danville, Va. Miss Ann Benedict,	10 00
Delhi, N. Y. Presb. chh.	4 25
Derry, Pa. Fem. miss. so.	31 00
Detroit, Michi. Ter. Mon. con. for	
Joshua Moore and Noah M. Wells, at	
Mackinaw, 24; E. P. H. 10;	34 00
Doylestown, Pa. Mon. coll.	23 43
Eastport, Me. Juv. so. 3d and 4th pay. for	
Wakefield Gale in Ceylon, 24; a fem.	
friend, 1;	25 00
Essex, Vt. Mon. con. in presb. chh.	5 34
Essex, N. Y. Fem. miss. asso. 12; Rev.	
J. B. 7,50;	19 50
Euclid, O. Coll.	5 56
Exeter, N. H. Mrs. M. Dean, 10th pay.	
for Ward Clark Dean in Ceylon, 12; a	
friend, 3;	15 00
Fairfax, Vt. La. asso.	12 60
Fayetteville, N. C. Fem. miss. so. (of	
which to constitute the Rev. HENRY	
A. ROWLAND, Jr. an Honorary Mem-	
ber of the Board, 50;)	75 00
Fredericksburgh, Va. Coll.	5 00
Genoa, N. Y. Mon. con. in 1st presb.	
chh.	11 25
Germantown, Pa. Juv. miss. so.	7 00
Glenns Falls, N. Y. La. frag. so. 12;	
mon. con. in presb. chh. 19;	31 00
Gravel Run, Pa. Cong.	1 60
Greenbush, N. Y. Miss. so.	13 52
Greene, O., A lady, av. of ring,	75
Greensboro', N. C. Mrs. Paisley,	1 00

<i>Hadley Upper Mills</i> , Ms. Mon. con.	9 00	<i>Prattsburgh</i> , N. Y. Mon. con. 30;	
<i>Hamden</i> , N. Y. Mon. con. in cong. chh.	12 00	indiv. 20;	50 00
<i>Hamp. Chris. Depos.</i> Ms. Granby, W. par. A friend, for Choc. miss. 2;		<i>Princeton</i> , N. Y. Presb. chh.	2 00
Northampton, 1st mite so. 15; a fem. teacher, 1; Worthington, av. of socks, 64c.		<i>Putney</i> , Vt. Cong. chh. and so.	10 00
<i>Hanover</i> , Ms. Mon. con. in cong. so.	18 64	<i>Raleigh</i> , N. C. La. so.	20 00
<i>Harrisburgh</i> , Pa. Presb. chh.	13 52	<i>Reading</i> , S. par. Ms. Mon. con.	19 22
<i>Harrisburgh</i> , Va. Coll. in Rev. Mr. Kilpatrick's cong. 5,35; a lady, 5;	33 38	<i>Readington</i> , N. J. Mon. con. in D. chh.	20 00
<i>Hartford</i> , Vt. Mon. con. in N. par.	10 35	<i>Rensselaerville</i> , N. Y. Fem. cent. so. 24;	
<i>Hopkinton</i> , Ms. Mon. con.	12 00	mon. con. 20;	44 00
<i>Ipswich</i> , Ms. Fem. miss. so. in S. par.	20 20	<i>Richfield</i> , O.	5 50
<i>Ira and Cato</i> , N. Y. Mon. con. in 1st presb. chh.	21 50	<i>Rindge</i> , N. H. Young men's benev. so.	12 00
<i>Jackson's Creek</i> , S. C. J. Robinson,	20 00	<i>Rochester</i> , N. Y., H. Ely, for Mackinaw miss.	25 00
<i>Jamaica</i> , N. Y., Mon. con. in presb. chh.	5 00	<i>Rockingham co.</i> Va. Mrs. Gibbons,	50
<i>Jeromeville</i> , O., A friend,	33 13	<i>Rocky River</i> cong. N. C. Benev. so.	20 00
<i>Kingston</i> , Ms., Mon. con. in evang. cong. so. 10; G. R. 2;	42	<i>Romney</i> , Va. Mon. con.	32 00
<i>Lawrenceville</i> , Pa. Mon. con. in presb. chh.	12 00	<i>Salem</i> , Ms. J. Adams, for ed. hea. chil.	10 00
<i>Leacock</i> cong. Pa.	12 00	<i>Salisbury</i> , N. C. Mon. con. in presb. chh.	27 02
<i>Lexington</i> , Va. Mrs. M. W. Paine,	1 00	<i>Saratoga Springs</i> , N. Y. Presb. chh.	3 73
<i>Lexington</i> , Ky. Mon. con. in McChord chh.	50 00	<i>Sebago</i> , Me. A friend,	3 00
<i>Lisle</i> , N. Y. Fem. cent. so.	17 25	<i>Shelden</i> , N. Y. Mon. con. in W. chh.	6 62
<i>Lockport</i> , N. Y. Miss P. Goodell, 3; A. Grow, 1; W. Found, 75c.	4 75	<i>Shellsburg</i> , Pa. Cong.	15 00
<i>Lodi</i> , N. Y. Mon. con. in presb. chh.	9 38	<i>Sheriden</i> , N. Y. Mon. con. in presb. chh.	10 00
<i>Louden</i> , N. H., A friend,	5 00	<i>Silver Lake</i> , Pa. Mon. con. in presb. chh.	4 00
<i>Lowell</i> , Ms. Fem. miss. so. in 1st and 2d cong. so's (of which to constitute the Rev. WILLIAM TWINING an Honorary Member of the Board, 50;)	158 10	<i>Six Mile Run</i> , N. J. Mon. con. in D. chh.	12 00
<i>Louisville</i> , Pa. Mon. con. in presb. chh.	6 96	<i>Southbridge</i> , Ms. Mon. con.	12 04
<i>Lunesburgh</i> , Vt. Gent. and la. asso.	15 00	<i>South Reading</i> , Ms. Fem. cent. so. for wes. miss.	16 41
<i>Machias</i> , Me. Mon. con.	10 00	<i>South Salem</i> , N. Y. Mon. con. 47,33; J. Gilbert, 6; Miss M. Gilbert, 5; T. Mead, 5;	63 33
<i>McConnellsburg</i> , Pa. Fem. miss. so. for a youth at Mackinaw,	20 00	<i>St. Louis</i> , Mo. Presb. chh.	39 75
<i>Maine</i> , N. Y. Mon. con. in presb. chh.	15 00	<i>Staunton</i> , Va. S. Bell,	5 00
<i>Marblehead</i> , Ms. Gent. asso. 141; mon. con. 32,50;	173 50	<i>Swanville</i> , Me. Orphan miss. so. to constitute the Rev. DANIEL LOVASSOY of Albion, an Honorary Member of the Board,	50 00
<i>Mauwsee</i> , O., J. D. G. to pur. prem. for scholars, 1,04; a friend, 50c.	1 54	<i>Tallmadge</i> , O. Miss. so.	15 00
<i>Medway</i> , Ga. Miss. J. Dunwoody,	5 00	<i>Truro</i> , Ms. Mrs. P. Small,	1 87
<i>Middlebury</i> , Vt. Chil. in a school,	1 00	<i>Tyosoke</i> , N. Y. Mon. con. in Ref. D. chh.	12 68
<i>Milford</i> , Ms. Mon. con.	12 00	<i>Vermont</i> , A. B.	22 25
<i>Mobile</i> , Ala. An humble believer,	5 00	<i>Wallingford</i> , Ct. Gent. and la. asso.	10 07
<i>Montrose</i> , Pa. Mon. con. in presb. chh.	2 04	<i>Walpole</i> , N. H. Mon. con. 7,37; male and fem. asso. 2,70;	5 00
<i>Moravia</i> , N. Y. Mon. con. in presb. chh.	7 50	<i>Wappingers Creek</i> , N. Y. Mon. con. in presb. chh.	5 00
<i>Mount Tabor</i> , Vt. Fam. dona.	2 00	<i>Warren</i> , O. Fem. miss. so. 13; mon. con. 12;	25 00
<i>Natchez</i> , Miss. G. Tichenor,	20 00	<i>Washington</i> , D. C. WALTER LOWAIE, which constitutes him an Honorary Member of the Board,	100 00
<i>Newark</i> , N. Y. Mon. con. in presb. chh.	34 00	<i>Waterliet</i> , Amity, and Nasaukas, Pa. Miss. so.	35 00
<i>Newburgh</i> , Ms. Mon. con. in united chhs.	188 28	<i>Wayne</i> , Me. H. Hight,	1 00
<i>New Orleans</i> , Lou. Mon. con. in new presb. chh.	110 00	<i>Waynesboro'</i> and Trialing Spring, Va. Cong.	56 87
<i>Newport</i> , N. H., E. Carpenter, dec'd, for Elkanah Carpenter and Experience Carpenter in Ceylon,	48 00	<i>Weedsport</i> , N. Y. Mon. con. in 1st chh.	4 00
<i>Newton</i> , Ms. Mon. con. in E. par.	10 27	<i>West Bloomfield</i> , N. Y. Mon. con. in cong. chh. 20; do. in Mr. Brown's cong. 24;	44 00
<i>Newton</i> , N. J. Mon. con. in Rev. Mr. Shaffer's chh.	13 25	<i>West Brookfield</i> , Ms. Ladies,	3 00
<i>Norristown</i> , Pa. Mon. con. in presb. chh.	1 58	<i>West Hanover</i> , Pa. Asso. 41,63; mon. con. 11,87;	53 50
<i>Northboro'</i> , Ms. Mon. con.	6 00	<i>West Hartwick</i> , N. Y. Cong. chh.	19 00
<i>North Woodstock</i> , Ct. Miss. so. in Rev. Mr. Thayer's chh.	35 00	<i>Wilmington</i> , Del. Hanover-st. presb. chh. 85; fem. miss. so. 50;	135 00
<i>Norwich</i> , N. Y. Mon. con. in presb. chh. 20; Chenango presbytery, 10;	30 00	<i>Wilton</i> , Me. A fem. friend, on her dying bed,	2 00
<i>Palmer</i> , Ms. Union char. asso.	5 95	<i>Windham</i> , Vt. Gent. asso. 6,84; mon. con. 12,31; a friend, 50c.	19 25
<i>Pawtucket</i> , Ms. Young la. of cong. 18; a friend, 2;	20 00	<i>Woburn</i> , Ms. La. asso.	43 40
<i>Peacham</i> , Vt. Gent. asso. 40,89; la. asso. 24,17; mon. con. 7,94;	73 00	<i>Worcester</i> , Ms. Contrib. in calv. so. for Tuscarora miss. 34,32; 1st cong. chh. and so. for do. 17,05; Mrs. Salisbury, for do. 10;	61 27
<i>Philadelphia</i> , Pa. A friend, to pur. bibles for Sandw. Isl. 10; mem. of a col'd sch. 25c.	10 25	<i>Wythe and Montgomery co.</i> Va. Aux. miss. so.	15 00
<i>Pittsburgh</i> , Pa. A friend, for China,	5 00	<i>Union</i> , Me. Mon. con.	12 00
<i>Pittsfield</i> , O. Mon. con.	10 54	<i>Union</i> , Osgae na. Rev. W. B. Montgomery, for tracts for Ceylon,	20 00
<i>Plainfield</i> , N. H. Estate of E. Adams, dec'd, to constitute the Rev. WESTON B. ADAMS of Bloomfield, Me. an Honorary Member of the Board.	50 00	<i>York Dist.</i> S. C. An indiv.	1 00
<i>Pompey</i> , N. Y. Mon. con. in 1st chh.	15 00	<i>Unknown</i> , T. O. 10; L. A. a thank. off. 9; a friend, 1; a lady, 50c.	20 50
<i>Portsmouth</i> , N. H. An unknown friend,	10 00	<i>Whole amount of donations acknowledged in the preceding lists</i> , \$12,610 25.	

III. LEGACIES.

<i>Boston</i> , Ms. Joseph Mitchell, dec'd, 300;	
Margaret Cruft, dec'd, 200; by C. Stoddard, Tr. of aux. so.	500 00
<i>Greenup co. Ky.</i> John Lawson, dec'd, which constitutes the Rev. CHARLES PHILLIPS an Honorary Member of the Board, by Mrs. C. Lawson, Ex'r,	50 00
<i>Manchester</i> , Vt. Joseph Burr, dec'd, (\$10,300 having been rec'd previously,) by Joel Pratt and John Aiken, Ex'rs,	3,400 00
<i>North Woodstock</i> , Ct. Prudence May, dec'd, to constitute the Rev. OSWON COWLES an Honorary Member of the Board, by Jonathan May, Ex'r,	50 00
<i>Southington</i> , Ct. Cherrisa Hitchcock, dec'd, by S. Terry and Rev. E. Robinson,	400 00

IV. DONATIONS IN CLOTHING, &c.

<i>Brookfield</i> , N. Y. Stockings, fr. Mrs. M. Butler.	
<i>Burlington</i> , Vt. A barrel and box, fr. ladies.	
<i>Cincinnati and vic. O.</i> , A box, fr. West Union asso. 26,96; sundries, fr. Indian Creek, 12,37;	39 33
<i>Cooperstown</i> , N. Y., A box, fr. presb. fem. miss. so.	
<i>Esclid</i> , O. Clothing, &c.	16 00
<i>Gaugua co. O.</i> Bainbridge, Sundries,	12 14
<i>Geneva</i> , N. Y., A box, fr. la. asso. for Dr. Judd, Sandw. Isl.	83 47
<i>Hamp. Chris. Depos.</i> Ms. Granby, W. par. Sheets and shawl. A box, for Rev. W. Richards, Sandw. Isl.	
<i>Paris Hill</i> , N. Y. Two barrels, for Dr. Judd, Sandw. Isl.	
<i>Philadelphia</i> , Pa. Infant sch. cards, fr. Am. S. S. Union, for Rev. W. Ramsey, Bombay.	11 14
<i>Portage co. O.</i> Sundries, fr. Aurora, 36,42; fr. Windham, la. asso. 13,98; fr. Mr. and Mrs. Hanford, 3,50; fr. Nelson, la. asso. 28,68; fr. Tallmadge, gent. asso. 1,75; fr. Charleston, la. asso. 12,12; fr. Palmyra, 7,12; fr. Edinburgh, gent. asso. 15,61; fr. Ravenna, H. A. B. 1; fr. Rootstown, asso. 13,28; fr. Randolph, 10,50; fr. Atwater, 20,63; fr. Deerfield, 1,50; fr. Springfield, la. asso. 3,17; T. Mead and S. Purdy, 7; fr. Middlebury, 8,60; fr. Twinsburg, 4;	188 86
<i>Rickfeld</i> , O. Provisions, &c. 7,55; do. fr. O. M. Oviatt, 12;	19 55
<i>Saco</i> , Portland and North Yarmouth, Me. A box, for Rev. W. Goodell, Constantinople.	
<i>Salem</i> , Ms. Shoes, 3 pr. fr. W. Knights.	
<i>Southboro'</i> , Ms. Two bundles, fr. fem. benev. so.	
<i>Trumbull co. O.</i> Hartford, Clothing for Maumee miss. 14,92; Kinsman, 16; Farmington, la. asso. 35,82;	66 74
<i>Wallingford</i> , Vt. A box, fr. fem. miss. so. for wes. miss.	
<i>West Chester and Hadlyme</i> , Ct. A box, fr. la. for Sandw. Isl. miss.	
<i>Utica</i> , N. Y. Three boxes musical types, fr. W. Williams, for Sandw. Isl. miss.	
<i>Unknown</i> , A tea chest, rec'd at Maumee,	26 25

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

EXTRACTS FROM CORRESPONDENCE.

THE following extracts from communications received by the Treasurer, may be some indication of a state of feeling, which, we believe, prevails extensively with regard to missions to the heathen; and which, it is to be hoped, will grow stronger, and show itself in more efficient action, till the gospel shall, in obedience to the command of the great Redeemer, be preached to all mankind.

The first extract is from a gentleman in the state of New York, and dated Dec. 1831.

Last spring I wrote you I would endeavor hereafter to forward you not less than \$10 yearly. Our good God has made our farm and other means of income, more than usually productive last summer, and the Board is enlarging its operations and consequently increasing its expenses. My time is short. What I do for the cause and honor of God in this world must be done quickly. I send you enclosed \$100.

Another gentleman, on forwarding \$100 writes—

One reason, aside from those more obvious, why I send this is, that it is part of a sum of money I expected to dispose of for my enjoyment in this life. But Providence overruling it so that I did not dispose of it in the manner I expected, I send the enclosed sum to be devoted as I hope to a better object.

It appears to me that the man who gives liberally to rescue his fellow men from paganism, anti-christian superstition, and idolatry, has a real enjoyment that the worldling or the man who indulges himself in the pleasures and enjoyment of sense cannot have the most distant conception of.

The treasurer of an auxiliary in the state of Connecticut, in making his remittances to the treasurer of the Board, noticing the contributions from a small society, remarks—

In remitting the money, the secretary of the association at — observes—

"At a religious meeting held on the evening of the 25th of September, it was proposed to raise by subscription a sum of money for the benefit of the American Board of Commissioners for Foreign Missions; and as a united acknowledgment of the goodness of God in recently pouring out his Holy Spirit upon the people in this place about \$126 was subscribed at the meeting and the rest since."

A clergyman writes as follows from the interior of the country.

One year ago, it was proposed to raise 666 dollars, a sum sufficient for the support of a missionary and his family in the heathen world. That was done; and on the last Sabbath in April, the subject was again brought before the congregation, and the same pledge was renewed for the ensuing year. The prospect is, indeed, that we shall exceed that sum by 50 or 100 dollars.